

CHAPTER II.—ECONOMIC.

Section A—Agriculture, including Irrigation.

CHAP II. A

Agriculture
including
Irrigation

The soil of
the district

108. The surface of the country, though flat, everywhere undulates more or less and a perfectly level stretch of any great extent is rare. In the settlement of 1878 much attention was paid to differences of soil which were classified under numerous headings introduced from the then North-West Provinces. The main soil of the district, a good light-coloured alluvial loam, which with sufficient moisture yields splendid crops, on return for little labour, was termed *rich* and the light sand of the ridges *bar*, while two clay soils were distinguished according to their tenacity, by the names *dhun* and *chaur*, the former splitting into fissures after irrigation. The clay soils extend only in depressions to which the greater part of their irrigation water is washed by rain from the surrounding higher lands, but are found chiefly along the drainage lines or in the naturally flooded or in depressions of *dhajji*. The people recognize clearly that the main practical distinction is between irrigated and unirrigated land, though different soils will according to the general fertility of their soils, produce varying crops with varying falls of rain, and for the reason in the recent settlement the only soil and soil which has been specially distinguished is the poor light *bar*, while the rest have been clustered together as *bar*. The whole of the soil contains salts in greater or less degree and throughout the district it is the presence of canals or rain-water tanks on which they are sunk which keeps the drinking wells sweet; and a sweet well soon turns to brackish and even to salt if this influence is removed. Some taste vapour, some brackish, some like pure brine, while there are in *Ziddpur* wells from which salt is produced by evaporation. Many wells too are called *chaur* and the water of these has a curious oily scum very visible in the tea-pot. The village where the sub-soil water is brackish is called *chaur* cister by the people.

109. *Reh* or *shor*, is to be met with both in the canal tracts, ^{Sahra} and where the wells are brackish. The evil is not very serious ^{all over case.} and is certainly less than it was before the remodelling of the canal. *Saradh* and *Buznah* in *Gohana tahsil* are the worst affected villages, but even there there are signs of improvement. In *Chamari* of *Rohtak tahsil* however the mischief appears to be on the increase.

110. The following account of the system of cultivation in the district is reprinted from the settlement report:—

Systems of
cultivation of
different crops.
—Irrigated
crops

Cane cotton and wheat are of course the chief irrigated crops. With the exception of an occasional acre on the wells or floods of the *dahri* tracts cane is entirely a canal crop. Wheat is mainly a canal crop, though a little is grown on the *dhajji* wells, and after the subsidence of the floods, when it is usually irrigated by bucket-lifts. If grown *barani* it is so generally in the form of

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PUNJAB

DISTRICT GAZETTEER.

VOLUME III A

ROHTAK DISTRICT.

WITH MAPS

1910.

REVISED AND CORRECTED EDITION
OF THE PUNJAB DISTRICT GAZETTEER

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CHAPTER I.—DESCRIPTIVE.

A—Physical Aspects, including Meteorology.

The Hissár District is the easternmost of the districts of the Delhi Division. It lies between $28^{\circ} 36'$ and $30^{\circ} 1'$ north latitude and $74^{\circ} 31'$ and $76^{\circ} 22'$ east longitude. It takes its name from the town of Hissár, which is the headquarters of the local administration. The town of Hissár was founded by Fíroz Shah Tughlak in the fourteenth century and named after him Hissár Feroza,—the fort of “Feroz”, the name was subsequently contracted to Hissár.

CHAP I, A

Physical Aspects.

Name in vernacular with derivation area

The district which has a total area of 5,217 square miles lies on the confines of Rájputána and forms part of the great plain which stretches from Bikaner to Patiala. Like the districts of Simla and Rohtak, Hissár has no river frontage.

It is bounded on the south by the Dádri territory of Jínd and the Native State of Loháru, on the east by the British district of Rohtak and the Native States of Jínd and Patiala, the latter of which also stretches along its north-west border; on the north it is bounded by the Ferozepore District, and on the west by the prairies of Bikaner.

Boundaries and natural divisions.

It is thus completely surrounded by Native territory, except where it touches the districts of Rohtak and Ferozepore. Until 1890 the district was divided into six tahsils, viz, those of Bhiwáni, Hánsi, Hissár, Barwála, Fatahábád and Sirsa. The Barwála tahsíl was, however, abolished with effect from 1st January 1891, and its area distributed among tahsils Hánsi, Hissár and Fatahábád. This change also necessitated the transfer of some villages from the Hissár to the Bhiwáni tahsíl.

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

Town	North latitude	East longitude	Height above sea-level.
Hissár .. .	$29^{\circ} 10'$	$75^{\circ} 46'$	639
Hánsi	$29^{\circ} 6'$	$76^{\circ} 0'$	705
Bhiwáni ...	$28^{\circ} 48'$	$76^{\circ} 11'$	870
Barwála . .	$29^{\circ} 22'$	$75^{\circ} 57'$	730
Fatahábád ..	$29^{\circ} 31'$	$75^{\circ} 30'$	720
Sirsa . . .	$29^{\circ} 32'$	$75^{\circ} 4'$	738

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east, and unbroken by any

natural irregularity, except in the south-western corner, where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Toshám Hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jínd and Patiala.

South of the Rohi we come to the western extremity of the Nālī tract which stretches from east to west through tahsils Fatahábád and Sirsá. It owes its name (which means river channel) to the fact that it is traversed by two streams, the Ghaggar and its offshoot, the Joiya or Choya. The characteristic feature of the tract is the hard clay soil, locally known as *sota*, which it is impossible to cultivate until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the Kharíf and Rabi crops, and even when these have been successfully sown, good winter rains are needed in order to bring the Rabi crop to maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of Kharíf and Rabi.

In tahsíl Fatahábád the main stream of the Ghaggar is deeper and narrower than in Sirsá, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsíl, but with a small depth of water, and in consequence the flooded area emerges sooner, sometimes soon enough to allow of Kharíf crops, such as *jowár* and *bājīa*, being sown on the fringe of the flooded area. In Fatahábád, on the other hand, the flow of water in the Ghaggar is confined within a deep channel, and a much smaller area can be flooded than in Sirsá.

In the Fatahábád Nālī there are large areas of waste land which provide excellent grazing for cattle. Between 1863 and 1890 much of this waste was brought under cultivation, but since 1895, when the drought began and the Rangoi cut ceased to work satisfactorily, the area of waste has increased. The tract is the great grazing ground for cattle from the Bágar and Hariána villages, and in the rains animals are also brought here from the neighbouring district of Karnál. Natural vegetation is far more abundant here than in any other part of the district, except a portion of the Sirsá Nālī. The *dáb*, the principal grass of the tract, has given the name of Dában to the villages on the main stream of the Ghaggar. The Sirsá Nālī is now much more extensively cultivated than the Fatahábád Nālī. The increase in cultivation is most marked in that part which lies immediately to the east of Sirsá town and which is the old bed of the Ghaggar river. It is due to the extension to the tract of the Western Jumna Canal. Below Sirsá there are also large areas of waste in the Nālī, but the grazing is not as good as in Fatahábád. Much of this waste is land which has fallen out of cultivation, because it no longer receives flooding from the Ghaggar river.

The Bágar tract stretches from the south and south-west of Sirsá along the western border of the district, gradually widening and extending towards the south. Here the prevailing characteristic

CHAP I, A.

Physical
Aspects8 divisions
of the dis-
trict.

8 The district up to 1910 contained four tahsils Gohana to the north, Jhajjar to the south, and Rohtak and Sampla west and east respectively, in the centre. The Sampla tahsil was however abolished in 1910 and a re-distribution of the district into three tahsils effected. In the middle of the district just where the old Rohtak Sampla and Jhajjar tahsils converged lies an island completely surrounded by the Rohtak villages and consisting of 2 estates of Dujana and Mehrana with an area of $11\frac{1}{2}$ square miles which form a portion of the territory of the Nawab of Dujana.

Scenery

4 Though Rohtak has no grand scenery the canals with their belts of trees, the lines of sand hills, the ghils that still sometimes form in Jhajjar and a few small rocky hills in the south west of that tahsil—last spurs of the Aravalli system—together with the striking appearance of many of the village habitations give the district more variety of feature than is usually met with in the Panjah plains. The eastern border lies at the same low level as the Delhi branch of the Western Jumna Canal and the Najafgarh ghil into which flows the drainage of the Sahibi and Indori streams that cross the south-eastern corner of Jhajjar.

Streams
water level.

5 Of these two streams rising in the Mewat hills an excellent account is given in Mr Fanshawe's Settlement Report of 1880 'The Sahibi' he writes 'rises in the Mewat hills running up from Joypur to Alwar near Manoharpur and Jitgarh, which are situated about 80 miles north of the capital of the former State. Gathering volume from a hundred petty tributaries it forms a broad stream along the boundary of Alwar and Patan and crossing the north west corner of the former below Nimranah and Shahjehanpur, enters Rewari above Koto Kusim. From this point it flows due north through Rewari and Putaudi (passing seven miles east of the former town and three miles west of the latter), to Lohari in the south-east corner of the Jhajjar tahsil which it reaches after a course of over 100 miles. Flowing through Lohari and throwing off branches into Latauda and Kheri-Sultan it again passes through the Gurga district till it finally enters Rohtak at the village of Kufani. The Indori rises near the old ruined city and fort of Indor perched on the Mewat hills west of the Gurgaon town of Nuh. One main branch goes off north west and joins the Sahibi bed on the southern border of the Rewari tahsil while the collected waters of a number of feeders of the north branch pass three miles west of Tarna spread over the low lands round Bahorah and ultimately also fall into the Sahibi near the south of Lataudi. The two streams have no separate bed now above this point the east branch in Kufani which is called the Indori really takes off three miles below the Jhajjar border from the same bed as the west branch or Sahibi. The reason why the Indori preserves its separate name and is also at the latter known as the two streams is that owing to the proximity of its sources its flow is appreciable after a moderate rainfall, while the Sahibi, which flows a long distance

As noted above, the richer soil of the Hariána requires a more ample rainfall than that of the Bággar, and with a sufficiency of seasonable rain is very productive, but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bággar, and there is in addition to this the absence of local drainage from sandhills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprahan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariána than in the Bággar.

The depth of the water level is generally considerably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a *pakka* well varies from Rs 1,500 to Rs 2,000, well irrigation is in consequence practically unknown, except on the borders of the canal tract. Except in years of good rainfall the general aspect of the country is that of an inhospitable desert. A traveller passing through the district by train between November and July finds it difficult to believe that the soil can produce any green herb for the service of man. Between August and October, if the rainfall has been favourable, the country looks fairly green, and the outlook is more pleasing to the eye, though the prevailing tint is still derived from the uncultivated patches of sand.

The Hissár district cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of tahsils Fatahábád and the central portion of the Sirsá tahsil, and which has been identified with the sacred Saraswati, "the last river of the Indian desert."

The Ghaggar
river, lakes.

The Ghaggar rises on the outer Himálayan ranges between the Jamna and the Satlaj, enters the plain as a rapid and variable mountain torrent, passes near Ambála, and after a south-westerly course of about 70 miles, chiefly through the Sikh State of Patnála, bends to the west through the Hissár district and the Rájput State of Bikaner, where it is finally lost, some 290 miles from its source. Before entering the Hissár district it is joined in Patnála territory by the united streams of the Sarsúti and Márkanda, and indeed receives all the surplus waters of the numerous hill torrents which cross the Ambála district between the Jamna and the Satlaj. Of the numerous drainage channels through which the Ghaggar flows, the best defined is that known as the Sotar, from the rich clay soil, which is characteristic of

CHAPTER A
Physical
Aspects-

Rohtak district little more than a fond recollection of the Sahibi and Indori. For 20 years no real flood, distinguishable by the red colour of the silt carried in the water had come down the old channels but in 1903 and 1909 the floods re-appeared. Nature conformed in almost every detail to the picture drawn above. The wild fowl and the pelicans swarmed into their ancient haunts, even sugarcane ventured an appearance. But the efflux of the Najafgarh jhil never reached Bupaniah and Bahadurgarh. Water came as far as Mundhela in the Delhi district where it was held up by blocking the bridge on the branch road of the old customs line. Bitter disputes arose between Mundhela and the Rohtak villages, which were referred to the Settlement Officers for adjudication. The difficulty is that Mundhela lies low and must be protected from inundation. A pillar has been erected close to the village, and it has been decided that the floods must be allowed in future if they ever come to flow unrestrained towards Bupaniah until the water reaches the level of the pillar when the Mundhela people may block the bridge. In point of fact Bupaniah is unlikely to get any water for the configuration of the country is such that it can hardly do so without disaster to Mundhela, and that is a price that cannot be paid.

Of another stream the Kashaoti that used to flow from the Jhajjar border near Kosli to Jhajjar itself an account will be found in paragraph 6 of Mr Fanshawe's report, but that stream has been dead for more than 20 years. On the other hand in 1903 a flood appeared from an unknown source in the south of the tahsil and held up by the railway embankment turned back and washed away the village of Mohanbari.

Sand-hills.

6 In the centre of the district, at a point a few miles from the low eastern border, the surface gradually rises to a level plateau, which stretches as far as the town of Rohtak and is roughly demarcated east and west by two rows of sand hills. From the western line is a further gradual rise up to the Hissar border, where it ends in a third high range of sand hills. The eastern line of sand hills runs on with breaks here and there into the Jhajjar tahsil crossing it obliquely to the south-east and rising here to a considerable elevation. Here too the face of the country alters, the surface becomes more undulating the soil lighter and the water level nearer. In the Dahri circle of Jhajjar the old flood ground of the Indori and Sahibi, it is not more than 15 to 20 feet below the surface and dhengkis are often worked in favourable localities. The depth below the surface to the water in villages which are not affected by flood, canals or drainage lines testifies to the general exterior configuration of the country. For example the level is 10 feet in and around Mehm in the west and nearly as much near Bari in the centre of the district. 30 feet in the Bhur circle of Jhajjar and the same in and around Mandanthe near the Delhi border.

good crops of wheat, barley, gram and rape can now be raised in it in the winter. Below the Otú dam the river has cut for itself a deep channel in its bed, being helped just above, and for a considerable distance below, the Anakai swamp by the drainage operations already referred to. The result is that it does not now overflow the adjacent lowlands as much as it used to, before the Ghaggar canals were dug. The southern Ghaggar canal has, moreover, completely cut off the low-lying land near Ellenabad from the river.

CHAP I, A.

Physical
Aspects
The Ghaggar
river, lakes.

The Ghaggar is not fed by the snows, and though there is usually enough flood in the rainy season to make the use of boats necessary at crossing places, the stream always dries up in the hot season, and indeed seldom lasts beyond October. Sometimes a freshet comes down in the cold weather and refills the lakes, but generally in the hot weather the only water to be found in the Ghaggar bed is in the Dhanúr lake, and in parts of the channel the river has cut for itself in its bed. The distance to which the stream reaches along the Sotar valley, before it is finally absorbed or evaporated, depends on the heaviness of the rainfall in the hills and the submontane tract. It seldom reaches so far as Bhatner.

From the appearance of the Sotar valley, and the numerous remains of towns and villages which stud its banks all the way down to Baháwalpur, it is evident that at one time it conveyed a much larger volume of water than at present, and probably was the channel of a perennial stream. But although it must have been, as it is now, the largest and most important of all the drainage channels between the Satlaj and the Jamna, it can never have carried a river at all approaching in size to either of these two. The valley is too shallow, and shows too few marks of violent flood-action for this to have been the case, and there is none of the river sand which would certainly have been left by such a stream. The soil is all rich alluvial clay, such as is now being annually deposited in the depressions, which are specimens of those numerous pools which are said to have given the Saraswati its name, "the River of Pools," and there seems little doubt that the same action as now goes on has been going on for centuries, and that the numerous mountain torrents of the Indo-Ganges watershed, fed not by the snows, but by the rainfall of the sub-Himálayan ranges, wandering over the prairie in many shallow channels, joined in the Sotar valley and formed a considerable stream—at first perhaps perennial, but afterwards drying up in the hot season,—at first reaching the Panjnád, but afterwards becoming absorbed after a gradually shortening course, as the rainfall decreased

Physical Aspects

Of smaller trees and shrubs the *kair* or *kari* of the Panjab, (*capparis aphylla*) is everywhere predominant. The buds are pickled and its fruit is eaten and with the fruit of the *jal* (*psila*), often in bad years for weeks together forms the main support of the lower classes. The *ber* or *sharapa* (*zizyphus jujuba*) grows spontaneously in all unweeded fields and provides valuable fodder. *Hinsa* (*capparis horrida*) and *bansa* (*adhatoda venica*)—the Panjab *bansuti* are common. The first is a good hedge and fuel plant and the latter is much used for roofing. The *shimlu* (*sitex negundo*) which is used for fomentation is believed to grow well in villages of a masculine name but not in those with a feminine termination. Other noticeable shrubs are the *kanger* (*pistachia integerrima*) *mial* or *marelai* (*Ircium europaeum*) thorny growths which seem to affect sandy soil, as does the *nagpa* or prickly pear (*cactus inicus*). The worst weeds of the district are the *di* (*calotropis procera*) which runs riot everywhere but when full grown provides fuel with its handsome parasitic the *margi* a ruddy called *di* *li* *minis* the *ak* *uncle* the *thistle* *raza* (*cnicus arvensis*) *gajra* (*altha* *maurorum*) or *cam* *thorn* the *linda* *satiana* an orange yellow thorned poppy (*argemone mexicana*) and the purple flowered *li* *du* *pauris* (*calanum xanthocarpum*). In cotton fields the *dalai* (*or* *lyco-*

of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwání, Hánís or Sirsá where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs 2 is paid.

Of all the natural products of the district the most important are the grasses, which formerly covered the whole country, and still abound in good seasons on the land which has not yet been brought under the plough. In the dry tract perhaps the best grass is the *dháman* (*pennisetum cenchroides*), a tall grass with a succulent stem, much valued as food for cattle and often preserved as hay. It is common in the pasture-grounds of Bikaner, and seems to have been formerly common in this district, but it was one of the first grasses to give way before the plough, as it grew on the best lands which were first brought under cultivation. It is now somewhat rare excepting the Hissar Bír. Among the commonest grasses is the *chumber* or *kharimbar* (*eleusine flagellifera*), a shorter grass readily eaten by cattle, this grass is called by the Bágris *ganthil* or *bhobriya*. Another common grass in the dry country is that called by the Panjábis *lhor* or *lhavi*, and by the Bágris *búr* (*andropogon lainger*) also eaten by cattle, its red colour when ripe gives a tinge to the general landscape where it abounds. The *sain* or *sewen* (*elomorus hirsutus*) is a tall coarse grass growing in high tufts with many stalks on one thick root-stem, and several long narrow ears on each stalk. It is eaten by cattle even when dry; camels like it only when it is green and tender, horses are especially fond of it. *Garhaum* is a very tall grass with long thin stalks growing from a knotty root-stem, not often found growing by itself, but generally round a *kair* bush. Cattle eat it when dry, if they eat it green and young, they are apt to swell, sometimes with fatal result. The smoke from its root-stems is used as a disinfectant in small-pox, before entering an infected house a visitor fumigates his person over a fire made from them. *Duchái*, (*cyperus* sp.) a low grass, which remains green all the year, and is eaten by the cattle, has long spreading roots which cover the ground in all directions and are difficult to eradicate. It is said to have grown faster where the sheep have broken up the surface with their feet, and is much complained of in poor sandy soil as preventing cultivation and ruining the land. The *bhurt* (*cenchrus echinatus*) is a grass which forces itself on the attention by its numerous prickly burrs or seed-vessels which seize firm hold of clothes or skin with their hooked thorns, and are difficult to dislodge. Its seeds are sometimes eaten in times of famine. It is a low grass with a whitish appearance common in poor sandy soil and

CHAP. I, A than it has done in the past and concentrate its energies on fewer
Physical roads The Queens Gardens or Kampani Bagh in Rohtak are
Aspects. charmingly laid out and contain a great variety of trees. On the
 road to Singhpura are a number of coral trees (*erythrina*
arborescens)

Fauna. 11 The district is well known for its large herds of antelope
 (blackbuck—*hiran*) and gazelle (*chikdra*), the latter being found
 chiefly to the south and the former to the north. As no Hindu in
 Rohtak will kill them and gun licenses are rare, the herds in some
 parts are very numerous, and fine heads are procurable. The Jat's
 attitude to them is that God made them too, when He gives good
 crops, there is enough for all and when famine comes they too have
 to go hungry. Nevertheless so destructive are they to the crops
 that he is often glad to see them shot and never interferes with
 the sportsman. Hares, foxes and jackals are very common and
 wild cats not rare. Pig used to be found and are still
 occasionally seen, and the swine of the village must be closely
 related to the wild species. Wolves are still not infrequent.
Nilgai used to be common, especially in the Chuchakwas Bih and
 Matanhol jungle but in the famine of 1900 they disappeared.
 During five years I have only seen two solitary specimens at oppo-
 site extremities of the district. Scorpions are not very common
 but snakes are numerous. Of the poisonous varieties the cobra,
karait and *echis carinata* are all common. Besides the common
 lizards, big and small chameleons are plentiful and the varanus or
biscobra, of which the people stand in terror, is also found.

The banks of the canal and the canal villages, and even some
 rain land villages are overrun by monkeys which are great pests.
 They rifle the sugarcane fields whenever they get a chance
 prevent young trees from growing and often threaten women and
 children carrying food to the fields. The people, however are
 unwilling, on religious grounds to kill them, though they are very
 willing to see them killed, and will often ask an Englishman to
 shoot a few as a warning to the rest. The fame of the
 mosquitoes of the once naturally flooded villages is recorded in the
 following lines —

Machehhar ka ghar Dairi Naurangpur thana ;
Sath gaon jagir ko Sun lha Sundhi Fullehpur Lakulpur Nimana ;
 " *Thori thori Badli aur atri Ukhalehana*

The mosquitoes of Gohana are said not to bite, this may be
 true as regards natives of the country, they certainly bite Europe-
 ans.

Birds. 12 Of game birds, the black partridge, snipe, jack snipe, duck,
 geese, teal and cranes are common in suitable localities. The grey
 partridge, common sandpiper and quail may be found all over
 the district, though quail are nowhere plentiful. The imperial

inferior castes (Kumhár, Bhangí or Máchhi), who give half or one-third of the produce to the land-holders as their share, or sometimes pay them Rs. 50 or Rs 100 a year for leave to cut the plant from the village waste. The bushes are cut when in flower about December, allowed to dry in the sun and then burnt in a pit in the ground. The numerous fires in which *sajji* is being burnt form quite a feature in the landscape at times. The liquid matter, which exudes from the burning plant, cools into a hard mass, something like the refuse of smelting furnaces. This is the *sajji* or *khár* (barilla) of commerce, an impure carbonate of soda extensively used for washing and dyeing cloth and tanning leather. Another plant characteristic of the dry tract is the *tumba* (*citrullus colocynthis*) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sandhills. The *tumba* is eaten only by goats, for which it is sometimes gathered in quantities. A preparation from it is sometimes used as medicine. The *phog* (*caligonum polygonoides*), one of the most abundant and characteristic plants of the Bikaner desert is found on the Bikaner border in sandy soil. The *dodh* or *dúdhe* is a small milky plant eaten by sheep and goats. The *lithya*, a small plant with pink flowers, is common and is said to be a sign of bad soil. So are the *dhamahán*, a low prickly plant with many small white flowers and the *gandí báti* with its yellow flowers. Another plant of the dry tract is the *lamb*, with peculiar seeds having thorns attached to them, the *khap* or *khámp*, called also *sani*, the wild Indian hemp (*crotalaria burhia*) is also common in the dry tract, and is often used for making ropes. Of the smaller plants characteristic of the alluvial soil of the Ghaggar valley, the most conspicuous are the weeds which infest the cultivated land and lessen its produce, sometimes very considerably. Among these is the camel-thorn called variously *jamán*, *janvása*, *javánya*, *dhanvása*, and from its thorns, *kandá* (*alhagi maurorum*), a small prickly plant with red flowers, it is eaten by camels and makes good tatties, it infests the wheat-fields subject to inundation. The *katára*, *katelí* or *satyánás*, a tall thistle-like plant with a yellow flower is found on poor alluvial soil. So is the *leh*, a low prickly thistle-like plant with long spreading roots. Another weed is the *bakrá* or *kittí*, so called because its flower-heads resemble a caterpillar (*kittí*). The *múdphal* is a weed which infests rice-fields.

The characteristic bush of the dry tract is the *ghárberi* (*zizyphus nummularia*), whose small red berries are largely eaten by the poorer classes, especially in times of scarcity, and to some extent sold in the towns, while its thorns make capital fences, and its leaves known as *pála* are an excellent fodder

Bushes and
trees

CHAP I. A.

Physical
Aspects

No.	Order	Sub-Order	Family	Sub-Family	Genus	Species	Popular Name.
		XI	Corvidae	Corvinae	Corvus	Corax	The Raven.
						Spizodius	The Indian-House Crow
					Dendroctia	Hafia	The Indian Tree Pie
			Crateropodidae	Crateropodinae	Argya	Gaudata	The Common Babbler
					Crateropus	Canorus	The Jungle Babbler
				Timiliinae	Pycnorhina	Shassia	The Yellow-eyed Babbler
				Brachypterygiae	Myiophobus	Temminckii	The Himalayan Whistling Thrush.
				Ethiopiae	Zosterops	Simplex	Swinhoe's White eye.
				Liburkaliae	Agelaius	Nigritaria	Marsall's Lark.
				Brachypterygiae	Holopetris	Hemipodiceps	The Madras Red-vented Bulbul.
					"	Leucotis	The White-eared Bulbul.
			Diversidae	XII	Dicrurus	Alcyon	The King Crow or Black Drongo.

cupressiformis) is found here and there. The *babul* (acacia Jaque-monti), which is very like the *kikar*, but does not attain the size of a tree and has generally more numerous yellow globes of sweet-scented flowers, is also found in places. The *rohera* (*tecoma undulata*), with its numerous large, bright orange-coloured flowers, is a beautiful tree when in full bloom. The *farásh* or *pharwán* (*tamarix articulata*) is common in the jungle of the Ghaggar valley near Ráníá. A number of *sirín* or *siris* trees (*albizzia lebbek*) have been planted with success, and the *táli* or *shisham* (*dalbergia sissoo*), one of the most useful of trees, has been propagated near Hissár, Hánís and Sírsá, and along the canal banks and roads. So has the *numb* (*melia Indica*). The *bér* (*zizyphus jujuba*) was largely planted by the Customs authorities along their Line, and has spread into the neighbouring villages and fields, where it is now pretty common, as it is useful for its fruit and grows easily in dry soil, though the best fruit-trees grow in gardens on irrigated land. In the dry tract near most villages may be seen one or two specimens of the *pápal* (*ficus religiosa*) and *bar* or banyan (*ficus bengalensis*), nourished with much care by the Hindú villagers, and near the wells of some of the older villages these trees have reached quite a respectable size, and are visible a long way off.

CHAP I, A
Physical
Aspects
Bushes and
trees

In this district, with its dry climate and general absence of water and trees, animals are comparatively scarce. Even insects are rarer than elsewhere. The most noticeable are those whose presence could be most easily dispensed with. The housefly abounds, especially near the towns, the white ant does great damage, not only to timber and garnered grain, but to growing trees and crops, black ants are common, and ants of smaller kinds may be seen in long lines busily engaged in transporting their stores along their well-beaten tracks. Mosquitoes and sandflies do their best to make life a burden, and in the Ghaggar valley in the rains the *danki*, a large gnat, drives men and animals wild, and the villagers have often to take away their camels and cattle into the dry country to avoid its attacks. Caterpillars and worms of sorts attack the crops, and at times seriously diminish the produce. Large flights of locusts visit the district almost every year, and sometimes devour every green thing in their path. A small woolly insect does great damage to woollen clothing. Wasps, scorpions and spiders swarm in unfrequented bungalows, and the carpenter-insect may be heard boring his way through the wood-work. Beetles, moths, butterflies, and other kinds of insects are represented here. The crickets, large and small, the ground beetle and the *burkahatti*, a kind of lady-bird with scarlet velvet-like coat, are also noticeable. This last usually appears after rain in company with the earth-worm (*linchara*), and is popularly supposed to fall from the sky.

Animals.

CHAP I. A.

Physical
Aspects.

Order	Sub-Order	Family	Sub-Family	Genus	Species	Popular Name.
S	S	Sylviidae	Vid	Pastor	Ilvaca	The Rose-coloured Starling
				Sturnus	Meruloides	The Common Indian Starling
				Tremurichus	Pagodarum	The Black banded or Brahmany Myra.
				Acridotheres	Tristis	The Common Myra.
S	S	Sylviidae	Vid		Glinca	The Dark Myra.
				Myraopastor	Contra	The Pied Myra.
				Euphonia	Parva	The European Red-breasted Fly-catcher
				C. leucophaea	Cylocaenia	The Gray-headed Fly-catcher
S	S	Sylviidae	Vid	Elanoides	Alba	The White-breasted Fantail Fly-catcher
				Pratincola	C. palustris	The Common Pool Chat
					Maurus	The India Bush Chat.
				Emblema	Picaria	The Pic Chat.

in the Hissár Bír, and also near Hánsi, and in the lower portion of the Ghaggar valley towards the Bíkáner border where they do much damage to the crops. There are a few herds of *nílga* in the Hissár Bír where also large herds of black buck are to be seen. Black buck are also to be found near Bishnoi villages where the shooting of them is strictly prohibited.* *Chinkara* or ravine deer are common all over the district except in the Ghaggar valley

CHAP I, A.

Physical
Aspects
Animals

Hissár is situated in that part of India which is known to the Meteorological Department as the north-west dry area. The temperature varies from a mean minimum of 43.1 F in January to a mean minimum of 83.1 in June, while the mean maximum varies from 71.0 in January to 107.2 in May. The actual highest maximum recorded is 121.1 F on the 24th May 1895, and the lowest minimum 29.9 F on the 22nd December 1878. In October, November and December the range of temperature is 33.5, 35.4 and 32.2 degrees F,

Climate,

* The shooting of black buck is strictly prohibited in the following villages,—

1. Talwandi Bádshahpur	18. Sadalpur	35. Bhirana
2. Ráwat Khara.	19. Bodalkhera.	36. Hasinga.
3. Káluaras.	20. Sarangpur.	37. Dhobi
4. Adampur	21. Nadhori	38. Jandwála Khurd.
5. Landheri	22. Ayalki	39. Rámpura
6. Kaliráwan.	23. Dhani Majra.	40. Bari Bhangu.
7. Asráwán	24. Pirthala.	41. Chautála.
8. Mahal Sarái	25. Parta	42. Khairka.
9. Budha Khara	26. Tharwi.	43. Bhará Khara
10. Dhánsá.	27. Bhodia	44. Asa Khara
11. Mangali Páwa Surtya.	28. Kharkhasi	45. Teja Khara.
12. Dhánger	29. Shaikhupur.	46. Rupána
13. Mohammadpur Rohi.	30. Kherampur.	47. Ganga.
14. Khajuri.	31. Dhani Khasu.	48. Ding.
15. Kajalheri.	32. Gorakhpur	49. Goshaiyana.
16. Ohindhar.	33. Jandli Khurd.	50. Siraswala.
17. Bhána.	34. Kherowala.	

All shooting is absolutely prohibited within the following village areas:—

1. Ohaudhrwál,	3. Ratta Khara (Fatahá- bád talab.)	5. Chabbarwal.
2. Lila,	4. Tharwa.	6. Aláwalwás,

CHAP. I. A.

Physical Aspects.

No.	Order	Sub-Order	Family	Sub-Family	Genus	Species	Popular Name.
45			Motacillidae	Mot.	Motacilla	Alba	The White Wagtail.
			"	"	"	Maderupatensis	The Large Pied Wagtail.
			"	"	"	Borealis	The Grey-headed Wagtail.
			"	"	"	Citrella	The Yellow-headed Wagtail.
46			"	"	Anthus	Striolatus	Myth's Pipit.
			"	"	"	Eufolius	The Indian Pipit.
			"	"	Melanocorypha	Bimaculata	The Eastern Calandra Lark.
			"	"	Alauda	Oulgentis	The Indian Sky Lark.
			"	"	Calandrella	Brachydactyla	The Short-toed Lark.
			"	"	"	Tibetana	Brook's Short-toed Lark.
			"	"	Minstra	Erythropygia	The Red-winged Bush Lark.
			"	"	Pyrrhuloxia	Oriens	The Ash-crowned Finch Lark.
			"	"	Arremonops	Asiatica	The Purple Bush-bird.
			"	"	Lophopus	Makrassensis	The Y. Low-fronted Pied Woodpecker.
47			Psittacidae	Psitt.	Psittacus	Indica	The golden-backed Woodpecker.
			"	"	Myristicivora	Asiatica	The Common Wren.
			"	"	Myristicivora	Asiatica	The Chinese-breasted Barbett or Copper-tailed.
			"	"	Myristicivora	Asiatica	The Nilgiri or Indian Roller.
			"	"	Myristicivora	Asiatica	The Common Wren.
			"	"	Myristicivora	Asiatica	The Nilgiri or Indian Roller.
			"	"	Myristicivora	Asiatica	The Common Wren.
			"	"	Myristicivora	Asiatica	The Nilgiri or Indian Roller.
			"	"	Myristicivora	Asiatica	The Common Wren.
			"	"	Myristicivora	Asiatica	The Nilgiri or Indian Roller.

the mean annual rainfall differs as much as it does from place to place every year. The summer rainfall is distributed over the period from the middle of June to the middle of September, while in the winter rain is most likely from the end of December to the beginning of March. It very rarely happens that any rain falls in October. But whenever this is the case, it is an occasion for great rejoicing on the part of all classes because the winter harvest, which is always most precarious, is then assured. It is said also that a good fall of rain in October increases the healthiness of the district, but this is a point that has not been verified. The rainfall in April, May and the beginning of June is usually deposited at the rate of a few cents at a time, the falls occurring after dust-storms. These dust-storms are the most unpleasant feature of the climate. For hours before a big dust-storm the air is usually still and close, and it holds a quantity of fine dust in suspension, thus making it difficult to breathe, with comfort, then with great suddenness the storm is seen on the horizon, and it spreads rapidly over the plain. There is a strong wind (usually cyclonic) accompanied by thunder and lightning, and after this a few drops of muddy rain, and the dust-storm is over. Its immediate effect is to reduce the temperature by a few degrees, but this is only temporary, and the mercury in the thermometer soon begins to rise again, and atmospheric conditions are worked up for another storm, and thus the cycle goes on, storm following storm, at greater or less intervals all through the hot months till the first burst of the monsoon. During a dust-storm the light of the sun is completely obscured, and it is frequently necessary to have recourse to artificial illumination. The murkiness of the atmosphere resembles that of a London fog, but the temperature is somewhere near 100° instead of being only a degree or so above the freezing point.

Situated as the district is in a sort of backwater of both monsoon currents it is never visited by really disastrous cyclones or hurricanes. The worst that even a bad duststorm does is to blow down a few trees and to lift off the roofs from insecurely thatched huts. There is no record of any serious damage having been done by any of these storms.

• The district is also fortunate in being placed on a peculiarly stable position of the earth's crust, for earthquakes are of the rarest occurrence. None has taken place during the last four years. There is no instrument in the district for observing earth movements or magnetic storms.

CHAP. I, A.

Physical
Aspects.
Rainfall

Dust storms,

Earth's Crust

CHAP. I. A.

Physical Aspects

No.	Order.	Sub-Order	Family	Sub-Family	Genus	Species	Popular Name.
69	{	"	Viz	"	Scoops	Bakkazons "	The Collared Scoops Owl.
				"	Ath no	Irama	The Spotted Owlet.
				"	Vultur	Monachus	The Cimmerous Vulture.
				"	Owotype	Gaurus	The Black or Poodlesherry Vulture.
				"	Pseudoscorppe	Bengal sets	The India White-backed Vulture.
				"	Nesophron	Paracopternus	The Egyptian Vulture or Large White Scavenger Vulture.
100	"	"	Falconidae	Falconinae	Aquila	Hiscorus	The Steppe Eagle.
				"	"	Vidobiana	The Indian Tawny Eagle.
				"	"	Hastala	The Small Indian Spotted Eagle.
				"	Circetus	C ilico	The Short-toed or Serpent Eagle.
				"	Buteo	Troas	The Wh-le-eyed B-eard Eagle
				"	Haliastur	Iodas	The Brahmany Kite.
				"	Milvus	Corinda	The Common Pariah Kite
101	{	"	"	"	Elaeus	Cerchias	The Black-winged Kite.
				"	Circus	Macurus	The Pale Harrier
				"	"	Xinglasmus	The Marsh-Harrier
				"	Buteo	Felis	The Long-legged Buzzard.
				"	"	"	"

that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Rája.

CHAP I, B.

History
Invasion of
Tunwar Rájputs
Rise of the
Chauhán Ráj
puts

Meanwhile the Chauhán Rájputs of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepál, the progenitor of the Chauháns, is said to have founded Ajmere, and his descendants gradually extended their power in that region, till in A. D. 685 Mánik Rai, the great Chauhán Rája, was lord of Ajmere and Sambhar. In that year he was driven from the former place by one of the first Musalmán invasions, but he soon returned and recovered Ajmere, and the Chauhán dominion continued to extend.

Doojgandeo, his grandson, about the year A. D. 800, successfully opposed the Musalmán invader, Subaktagin, and extended the Chauhán rule to Bhatner. Bisaldeo, a Chauhán King, about the year A. D. 1000, had extended his authority over the Tunwar Rájás of Delhi, and they appear to have acknowledged him as their suzerain. The Chauháns in short at this period appear to have been paramount among the Rájput tribes, as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmáns.

The tract included in the present Hissár district appears to have been on the frontiers of the Chauhán dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Así or Hánsi was assigned probably as a fief to Anúráj, the son of Bisaldeo, about the year A. D. 1000. With the growing tide of Musalmán invasion we come to the first authentic history of the district.

According to one of Sir H. Elliot's historians, Masúd, the son of Máhmúd of Ghazni made an unsuccessful attempt on the fort at Hánsi. In A. D. 1037 or, as would appear from Tod, in A. D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauháns under Teshtpál, the son of Anúráj, were driven forth and founded the Hara dynasty of Boondi.

The Musalmán invasion.

It is not impossible that Hara, which appears to have been a Chauhán name, may supply a derivation for the name Hariána, which thus preserves the memory of Chauhán rule in this part. In A. D. 1043, Ferishtah tells us, that the Delhi Rája, probably a Tunwar vassal of the Chauháns, recovered Hánsi, and it remained in their hands for over a century.

CHAP I. A.

Physical Aspects.

No.	Order	Sub Order	Family	Sub-Family	Genus	Species.	Popular Name.	
115	Col. es	Col. es	Oridiidae	F	Amphione	..	The Barn.	
					A threopides	Virgo	..	The Demoiselle Crane
					Hobana	Macgregali	..	The Hobana
					Oedipemus	Scelopax	..	The Stony Owl
					Curculion	Coromandelensis	..	The Indian Courser
116	Lani.	Lani.	Ch. radiata	Ch. radiata	Gallus	..	The Green-coloured Courser	
					Sarcogrammus	Indicus	..	The Red-winged Lapwing.
					Fardephorus	Malabaricus	..	The Yellow winged Lapwing.
					Vandulphus	Velgaris	..	The Lapwing or Plover.
					Chactula	Gregaria	..	The Rockable Lapwing.
117	Lani.	Lani.	Lani.	Lani.	Locusta	..	The White-tailed Lapwing	
					Ugallia	Abiadrina	..	The Kraitish Plover
					Ilma topus	Caadidas	..	The Black-winged Stilt.
					Limosa	Belgica	..	The Black-tailed Godwit.
					Totanus	Hypoleucus	..	The Common Sandpiper
118	Lani.	Lani.	Lani.	Lani.	Glarcola	..	The Wood Sandpiper	
					O bropus	..	The Green Sandpiper	
					Callid	..	The Red-shank	
					
					

for his hunting expeditions to which pastime he was passionately addicted. In order to supply the new town with water he dug a channel from the Ghaggai at Phúlád, now in Patíála, to Fatahábád, it is still in existence under the name of the Joiya, and it has already been referred to in the account of the Ghaggar. The founding of the town of Hissár, or Hissár Firoza, as it was then called, by Firoz Shah, is described in detail, Shams-i-Afúf, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasán, Mooltan and the western Punjab across the wastes of Montgomery, Sirsá and Hissár to the capital of the empire at Delhi. The real reason, however, in all probability was that the place was admirably adapted as a starting point for the hunting expeditions in which the Sultán frequently indulged, and which often extended as far as Dipálpur in Montgomery. At that time the Ghaggar or Saraswati brought down a much larger volume of water than now, and the district was no doubt an excellent hunting ground. However this may be, the town was built and included a fort, and a palace for the Sultán. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha which had probably lost much of its former importance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no "equal," it was found that there was no water-supply. The Sultán, therefore, "resolved in his munificence to bring a supply of water there," a resolve which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissár the tract now in this district had been included in the *shikl* or division of Hánsi. Hissár was now, however, made the headquarters of a division which included the districts (*ktaát*) of Hánsi, Agroha, Fatahábád, Sarsúti (Sirsá) and others. Firoz also built which is now the village of Firozabad Harni Khera, 12 miles from Sirsá, and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggar or Kagar, and which passed close to the town of Sarsúti. There is no such canal in existence now.

CHAP I, B

History
Reign of Firoz
Shah and found-
ing of Fatahi-
bád and Hissar,

The year 1398 witnessed the invasion of Taimúr, more commonly known as Tamarlane. Having successfully accomplished the passage of the Satlaj he marched across the desert

Invasion of
Tamarlane.

HISSAR DISTRICT.] *Invasions of Bábar and Humáyún.* [PART A.

During the feeble dynasty of the Lodis, Hissár or rather Hariána, continued to form a part of the Delhi Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariána being granted as a fief to one Muhabbat Khan in the reign of Bahlol Lodi.

CHAP I, B
History
Sayad and
Lodi dynasties

The town of Hissár Firoza appears to have been the quarters of an Imperial garrison at the time of Bábar's invasion, and it was a strategic centre in the operations prior to the battle of Páñipat in 1526. The army quartered there was in a position to operate effectually on the flank of Bábar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he learnt that the troops from Hissár were advancing against him, he accordingly despatched Prince Humáyún against them. The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissár, which Bábar handed over to Humáyún as a reward for his success in this his first military expedition. During the reign of Sher Shah Sirsá continued to form a part of the empire, but became for a time the head-quarters of Rao Kaliyán Singh of Bikáner who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere, and restored Rao Kaliyán Singh to his throne of Bikáner. On the renewed invasion of India by Humáyún in 1553, Hissár with the Punjab and the district of Sirhind fell without a struggle into the hands of the Mughals.

Invasions of
Bábar and
Humáyún

Hissár was in the reign of Akbar a place of considerable importance, it was the head-quarters of the revenue division or "sirkar" of Hissár Firoza, itself a sub-division of the metropolitan Subah, or province of Delhi. The latter embraced the whole of the present district, inclusive of the Sirsá tahsil, and parts of the modern Rohtak district, and of territory now included in Bikáner and in the Sikh States to the east.

Reign of Akbar.

The following list and accompanying account of the *maháls* contained in this *sirkár* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132—55

Sirkár Hissár Firoza

1, Agroha, 2, Ahroni; 3, Athkhera, 4, Bhangiwál, 5, Punán, 6, Bharangi, 7, Bharwála, 8, Bhattu, 9, Birwa, 10, Bhatner, 11, Tohána, 12, Toshám, 13, Jínd, 14, Jamálpur, 15, Hissár, 16, Dhatrat, 17, Sirsá, 18, Sheorám, 19, Sidhmukh, 20, Swam, 21, Shanzdeh Dehát, 22, Fatahábád, 23, Gohána, 24, Khandá, 25, Mihun, 26, Hánsi.

CHAP I, B

Meteorology

expected from its greater proximity to the hills and greater abundance of trees. The records of Salhawas up to 1906 are quite unreliable as the Sub-Inspector of Police in charge was ignorant of the use of the gauge and recorded the falls by converting the people's estimates of so many fingers into inches. A peculiarity of the rainfall is its extremely patchy nature, a *sal*, a village even a part of a village going short of rain throughout a season while the nearest neighbours enjoy an abundance. For several years the centre of the district, south of the railway line, was particularly ill-starred in this respect and a rain gauge was sanctioned at Beri in 1907 in order to see whether this was really the centre of a permanently drier tract, and the records will be watched with interest. In the following year five other gauges were installed in the district. There are also several canal gauges but their records do not appear to be kept with sufficient care to make the statistics of any value.

More important than the total amount of rainfall is its distribution and if that is timely even 10 inches will suffice. Ordinarily of the twenty inches about 17 should fall between June and September and two for the *mahawat* or winter rains, between December and February. Of the monsoon proper some 12 or 13 inches are required for sowing and watering the autumn and four or five for sowing the spring crops, the early summer rains enable cotton to spring up well and the bajra and fodder to be sown, and they are specially beneficial in replenishing the tanks which begin to fail rapidly from the middle of May. But the really important rain is that of July, on it depends the sowing of the bulk of the millets and the last cotton and it is essential for the early cotton, and valuable for the cane which rejoices in rain in August too. If the rain in these two months is good disaster may be averted even though the total fall is very small, witness the figures for the year 1901-02. The minimum recorded fall was 4.0 registered in Gohana in 1869 and other low falls are 7.2, 8.37, and 9.97 at Rohtak in 1905-06, 1901-02 and 1896-7 respectively, 9.04 in Gohana in 1905-06, 7.80 at Sampla in the same year and 7.63 and 10.4 at Jhajjar in 1905-06 and 1896-7. For the highest fall known in the district was 41.7 which occurred in Jhajjar in 1880-81 while Sampla with 37.5 in 1870-71, and Rohtak with 37.9 ten years later ran it close.

The average monthly falls recorded on the Rohtak gauge from June 1836, to May 1909, are as follows —

June	1.00
July	6.60
August	6.00
September	3.47
Total of four months	<u>16.17</u>

Patiala The *ulāka* is generally known by the name of Garhi Rao Ahmad I have heard it stated that it is in Jind and not in Ratia Tohána. CHAP I, B.
History
Reign of Akbar,

24 Khánda is in Jind. To these may be added 25, which is probably Maham in Rohtak.

26 Is of course the modern Hánsi

The modern parganas are—

1 Bahal	|	3 Ratia
2 Ráníá	|	4. Darba.

Bahal was originally in Sawani, from which it was separated in A. D. 1758 by Jawáni Singh, a Rájput who built a mud fort at Bahal, and maintained possession of a few neighbouring villages

Ráníá was in Bhatner The old name of the village was Rajabpur The Rání of Ráo Anúp Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Ráníá which it has since retained

Ratia is now included in one pargana with Tohána. It was composed of villages from Ahloni, Jamálpur, and Shanzdeh Kaniát

Darba—see Bhangiwál.

We hear nothing much of the tract included in the district, during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawáb Shahdád Khan, a Pathán of Kasúr, was Názim of the Sirkár of Hissái His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719 During the rule of the Nawáb the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time

Shahdád Khan was followed by Nawábs Kámgar Khan, Faujdár Khan and Aolia Khan of Farukhnagar in the Gurgaon district, who ruled from 1738 to 1760 successively

It was during this period that the invasion of Nádar Shah in 1739 shook the Imperial throne to its foundation With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissái district became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattís of the north and north-west and the Musalmáns of the south In 1731, Ala Singh, the founder of the Patiala State, had The rise of
Ala Singh, and
ascendancy of
the Sikhs.

CHAP. I, C.

Section C.—History

History

Notice of the
Rohtak
territory
in history
Twelfth to
eighteenth
centuries.

16 The earliest history of Rohtak is to be found in the traditions still preserved by the village communities. These represent distinct though geographically and historically uncertain waves of immigration of Rajputs and Jats and later of Ahirs and Afghans. The oldest of these settlements date back to nearly 40 generations, and must point to a time at least 900 or 1,000 years ago. These traditions can be more conveniently noticed in section G which will deal with the tribes and castes of the district, and the present sketch is confined to those facts of which there is some definite record.

That portion of the Haryana country which lies within the present district of Rohtak had for its chief capital the town of Mehin, destroyed it is said, by Muhammad bin Sam (Shahab-ud-din Ghori) and rebuilt in 1266 by one Peshora, a bania of Agarwaha. Rohtak too is a place of antiquity, founded tradition relates, by a Powar Rájput Raja Rohtas, and rebuilt by Prithvi Raj in 1160, it was probably destroyed by Muhammad bin Sam the founder of the Ghori dynasty and in his time the Shekhs of Yaman under Kazi Sultan Muhammad Sarkh built the fort of Rohtak, and Afghans settled in Birahma (named after its founder Ibrahim Khan) whence they moved later to their present quarter. A century later, we read in the *Tarikh-i Firoz Shahi* that Prince Kai Khusru, grandson of Balban was in this place by the counsel of the Wazir Nizam ud-din put to death * in 1305 according to the author of the *Tarikh-i Mubarak Shahi*, Firoz Shah dug a canal of which no trace now remains from the Sutlej as far as Jhajjar, while in the following year he dug his famous canal from the Jamna to the modern Hisar (!). In 1410, Khizr Khan a Lathan nobleman descended from the family of Shor Shah besieged Idris Khan in the fort of Rohtak and took it (!). Under Akbar the present district fell within the *suba* of Delhi and the *sarkars* of Delhi and Hissar Firoza (!). In 1643 the Rohtak canal is said to have been begun by Nawab Ali Khan who attempted to divert water from the old canal of Firoz Shah. His alignment which was a failure is still to be seen running through Babarha Katwal and the villages to the east.

EE. II, History of India, 6a Page 137

(1) EE. II, History of India, III, page 200, (4) page 225 (4) page 241 in Glaser's translation of the *Alam-ul-Akbari* (Calcutta Edition) (2) q. 101 in George Thomas memoirs, page 277. According to these memoirs pages 225 & 241 the Kanauj (1) to cut a canal from the Sutlej to the Jamna in order to open commerce by water from Kabul to Amara.

(2) EE. II, History of India, I, page 42.

(3) Of these articles the former include a famous order issued by Firoz Shah to Jhajjar with the purports of the text, that Khizr Khan, Minister of the Sultan, should

obtained possession of the fort of Bhatinda. The next two Nawábs of Hissár were Táji Muhammad Khan, a Biloch, and Najaf Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of Sikhs increased daily, and in the winter of 1774 Maharája Amar Singh with Nánún Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachhádás near Fatahábád. The Bhatti Chiefs endeavoured to relieve the place, but met with a sharp reverse, and the fort fell. The Rája then took Fatahábád and Sirsá, and invested Ráníá held by the Bhatti, Muhammad Amin Khan.

History
The rise of
Ala Singh, and
ascendancy of
the Sikhs.

The Delhi authorities again made a vain attempt to maintain their power, and a strong army under Rahím Dád Khan, a Rohilla Chief and Governor of Hánsi, was sent to oppose the Sikhs. His first operations were directed against Gajpat Singh, the Rája of Jínd. Amar Singh sent a force under Nánún Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jínd, and Rahím Dád Khan was himself slain. As a consequence of the victory the district of Gohána and a part of Rohtak fell into the hands of Rája Gajpat Singh, and Amar Singh possessed himself of Hánsi, Hissár and Tohána. Meanwhile Ráníá fell, and the whole of the Sirsá pargana passed into his hands. He erected or rather restored an old fort on the hill of Toshám, and built another on the old mound of Agroha, and a residence for himself at Hissár. The district now became the scene of an interminable struggle between Sikhs, Bhattis, Pachhádás and the Játu Rájputs, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Rája Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jínd under which the parganas of Hánsi, Hissár, Rohtak, Meham and Toshám were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatahábád and Sirsá were made over to the Bhattis. Rája Jai Singh was appointed Názim of Hissár.

The "chálisa" famine of 1783, which will be described later, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies compelled the Sikhs to retire into their own territories.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and

George Thomas

CHAP. I, C
History

Mal, the Jat ruler of Bharatpur, and the Jats held Jhajjar, Badli and Farrukhnagar till 1771, in that year Musa Khan recovered Farrukhnagar but he never regained a footing in the Rohtak district. In 1772, Najaf Khan, Amir ul umra and first minister to Shah Alam, came into power at Delhi, and till his death in 1782 some order was maintained. Bahadurgarh granted in 1754 to the Biloch Bahadur Khan was held by his son and grandson, Jhajjar was in the hands of Walter Romhardt⁽¹⁾ husband of Begam Samru of Sardhana and Gohana, Mehm, Rohtak and Kharkhaudah were also held by nominees of Najaf Khan. The Mahrattas returned in 1785, but could do little to repel the Sikh invasions and from 1785 to 1803 the north of the district was occupied by the Raja of Jind, while the south and west were held precariously by the Mahrattas who were defied by the strong Jat villages and constantly attacked by the Sikhs. Meanwhile the military adventurer George Thomas had carved out his principality in Hariana which included Mehm, Beri and Jhajjar in the present Rohtak district.

George
Thomas
dominion.

17 George Thomas was a native of Tipperary "tall in his person (being upwards of 6 feet in height) and of a proportionate strength of body⁽²⁾" who came to India in the crew of a British warship in 1781-82, and entered the service of the Begam Samru in 1787. This he left in disgust in 1792, and in the next year joined Appa Kandi Rao at the moment that this chieftain was asserting his independence of his overlord Madhaji Scindia. By Appa he was "adopted as his son" and presented in perpetuity for the support of his forces with the districts of Jhajjar, Beri Mandauthi and Patandah which yielded then an annual revenue of a lakh and a half of rupees. Appa however gave what neither he nor his lieutenant could hold, and within a year three of these parganahs were resigned to satisfy the demands of Scindia, while Beri within whose fort, exclusive of the garrison, were 300 Rajputs and Jats hired for the express purpose of defending the place submitted to George Thomas only after a vigorous assault when the whole town was on fire. * He seems however to have reasserted his authority

(1) General Menly who died with the Begum says the name of the first he had was Remand (he bought her when a handsome young dancing girl and made her a Begum (also Loo) whose sobriquet was Rombre hence Ramra. The second husband was Le Vasseur, a becamer. It was him whom the Begum caused to kill himself by forcing her own death upon her she took possession of the army. The memoirs of George Thomas also narrate the death of Le Vasseur in the same way but do not imply that the Begum tricked him to die.

Rema is buried at Agni. According to Skinner's records Walter Romhardt was a native of the sectors of Treves who came out as a carpenter (also French service).

(2) This and the following account is taken from Mr. Henry Memoirs of Mr. George Thomas who by extraordinary talents and enterprise rose from an obscure position to the rank of a General in the service of the East India Company. He was killed by Captain William Franchlin, Calcutta, 1802. Another and more interesting account of the last months of his career will be found in Mr. Fraser's *Henry Memoirs of George Thomas*, O. B. (London 1811). Fuller was then a member of the Council and was one of the officers of the British army who were sent to the relief of the British army.

There is still a story of one of the givers of Fort William being the only one who was not killed in the fighting with Thomas. His head was cut off and sent to the British camp. It is said that the body did not fall but the fragments were scattered all over the place.

known as Jehazgarh in the Rohtak District, Jehaz being the native corruption for George. Disturbances in the Hānsi territory recalled him thither in the beginning of 1800. Meanwhile, Thomas' growing power was a cause of jealousy and apprehension to Sindia, and his General Perron. Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindia. This Thomas declined to do so, that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power, were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin, with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Georgegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hānsi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm, and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of restoring order. He is said to have rebuilt the towns of Tohána and Hissái. In 1802 he left Muzá Iliás Beg, Mughal of Hānsi as Nazim of the district nominally, on behalf of the Mahrattas, and himself returned to Aligarh.

CHAP I, B.
History
George Thomas,

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs, Sindia and Bhonsla. The battles of Laswari and Argaom in November 1803 led on the 30th December to the signature of the treaty of Sarjū Anjangāon by which Sindia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgāon, Rohtak, Hissái, and by the partition treaty of Poona, dated five months later, these together with other territory were assigned to the British Government.

The advent of
British rule,

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Súsá tahsil there were only

Condition of
the tract

CHAP I. C. M. Perron (Governor of the Doab) became jealous of his
 History progress and the latter was ordered to attack him (1801).
 An attempt was made to arrange an amicable compromise at or
 near Bahadurgarh, but this failed for the Mahratta demands
 included the cession of Jhajjar and immediate subordination to
 Daulat Rao Scindia. War to the end was now declared. M.
 Perron took possession of Jhajjar and an attack was made on
 Georgegarh by La Fontaine who was however so warmly received
 that he was compelled to retreat with considerable loss. The
 investiture of that stronghold now began. Captain Smith besieging
 the place while Louis Bourquien (known in the Memoirs and in the
 country side as Mr Lewis) covered his operations. Thomas
 however showed his usual skill and activity in meeting his foes.
 he made a forced march from Hansi and halting only at Mehm,
 and falling on Captain Smith suddenly, compelled him to raise the
 siege, and inflicted a severe defeat on Bourquien in an action
 which cost the enemy 2,000 men and 80 pieces of artillery but
 deprived Thomas of the "gallant Mr Hopkins" one of his three
 English commanders. This temporary success served only to
 alarm more thoroughly all the neighbouring rulers. Reinforcements
 were poured in from the Doab under Bapu Scindia the Sikhs
 gathered from the north under Gurdit Singh, Banga Singh Jhundo
 Singh and other chieftains the Jats of Bharatpur marched under
 their Raja Ranjit Singh and the Rajputs moved from the south
 to make common cause against their too formidable adversary and
 a force of 30,000 men with 110 pieces of artillery besieged
 Jahazgarh, to oppose a force that seems now not to have exceeded
 4,000 men with 80 serviceable cannon. Thomas pitched his camp
 skilfully behind the sand ridge lying south of the fort where the
 guns of the enemy could do him little harm. The position which
 Louis Bourquien occupied to the north and the spot where M.
 Perron encamped on the sandhills above Palrah are still shown.
 Thomas could not have hoped to hold out long against such a force
 in any case but treachery was at work within his camp and he was
 deserted by several of his chief officers and compelled to fly away
 by night to Hansi. His enemies speedily followed him there.
 much the same scene of his one was re-enacted and in January
 1802 Thomas abandoned claims to power and escorted by Captain
 Smith to the British frontier he died at Barhanpur on his way to
 Calcutta in August of that year.

His name remains amongst a people whose affection he gained
 by his gallantry and kindness and he seems never to have tarnish-
 ed the name of his country by the gross actions that sully the
 memory of so many military adventurers in India.

15. Within two years of this event the power of the Mahrattas
 in North India was completely broken, and the Rohtak district with

F. 11. 1. 1.
 F. 11. 1. 1.
 in 1802 1802

The title of the book is "The History of the Mahrattas" by Mr. F. 11. 1. 1. The book is a very good one and is well written. It is a very good one and is well written. It is a very good one and is well written.

simply *chor* (thieves) Or a band of six or ten armed men would make a dash upon some grazing heid, drive off its armed heidsmen and carry away the heid by violence Such a band was called *dhár* and the members of it *dhárv* (robbers), words corresponding to the Hindi *dáka* and *dáku, &c.*, (dacoit) But sometimes a leader of note, such as the Bhatti Chief of Ráníá, would organise a large expedition of two or three hundred men, some of them mounted on ponies, and take them for a foray fifty miles or more into the enemy's country, carrying off their cattle and other spoils by sheer force Such a raid was called *katak* When these attacked raised the country and pursued the raiders, the pursuing force was called *vár*, and it was the rule for the *katak* to divide into two parties, one to drive off the spoil and the other to keep back the pursuers The men who were most successful in these exploits were most honoured among their fellows, and many tales are told of the skill and prowess displayed in border raids by the fathers and grandfathers of the present generation The arms carried were swords (*talwár*), matchlocks (*toredár bandúk*) and sometimes short spears (*barchhí*); but the characteristic weapon of the country was the *sela*, a heavy spear sometimes twenty feet long, with a heavy iron head (*phul*) some three feet or more in length, and a bamboo handle This was wielded with both hands by men on foot (Many such spears were seized in the Mutiny, some villages contributing a cart-load) There were other dangers too Prairie fires were common, and when the grass was luxuriant and the fire got head before the strong hot wind it was difficult to stop it, and sometimes to save themselves and their cattle the heidsmen had recourse to the expedient of starting a new fire to burn up the grass near them before the great fire should overtake them But so rapidly did it sometimes come on that men and cattle were burnt to death There is a tradition of a great prairie fire, which about the year 1700 A D began at Abohar in the neighbouring Ferozepore district, and swept across 70 miles of prairie to the Sotar valley at Fatahabád, and of another still greater in 1765 A D., which began at Láleke near the Satlaj, and burnt the whole country as far as Pánípat near the Jamna, a distance of some 200 miles.

In the tract within the four southern *tahsils* of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against the forays of Bhattís, Sikhs and Pachhádás, which though of the same natures as those which have just been described as taking place in the Sísá tract, were of less frequent occurrence.

CHAP. I, C.
History

but in 1824 a separate Rohtak district was made, consisting of the Gohana Kharkhaudah Mandauthi, Rohtak Beri, and Mohm Bhiwani * *tahsils*. The Bahádurgarh territory formed the eastern boundary of this, and on the south lay the Jhajar country. There was a good deal of changing of estates from one *tahsil* to another, which is unimportant. The old district was of the shape of a triangle, Gohana forming the apex and the base extending from Bhiwani to Mandauthi. Until 1832 A.D. the whole Delhi territory, including Rohtak, was administered by a Political Agent under the Resident at Delhi, but in that year it was brought under the same regulations as the rest of North India and the Resident became Commissioner. There were four Summary Settlements (in parts, five) from 1815 to 1838 A.D., followed by the Regular Settlement in 1838—40 the district was abolished in 1841 A.D. Gohana going to Panipat, and the rest of the *tahsil* to Delhi, but in the following year it was created anew. There is little to note in the way of history regarding the events of these 30 years. The people gradually settled down to orderliness and peace, although the material progress of the country was sadly checked by a series of famines and a revenue demand which was much too severe. Indeed there is nothing historical to note in the even tenor of events of the next 20 summers till the unhappy year of 1857-58 is reached and the Rohtak district was transferred from the N.W. Provinces to the Panjab. During this period some 35 Collectors held charge of the district of whom the best known are Messrs. W and A Fraser, Sir T. Metcalfe, Messrs. J. P. C., and M. R. Gubbins, Mr. J. Grant, Mr. Mill, Mr. Cocks, Mr. Ross, and Mr. Guthrie. The Sampla *tahsil* it may be noted was located in its present position in 1852, the old name of the Kharkhaudha Mandauthi *tahsil* being then done away with.

History of
ruling houses,
1403—1857
The Dujana
house.

20. It will here be convenient to sketch briefly the history of the houses of the three Chiefs once connected with the Rohtak district, before entering on the narration of the events of the Mutiny which caused two of them to disappear from the roll of native rulers in India. The Dujana family is happy in having no annals except the mere record of the succession of son to father. Nawab Abd us Samud Khan died in 1825. It was by him that the fortunes of the house were made. He was originally a *risaldar* in the service of the Peshwa Baji Rao and in the campaign against Scindia he served with the Mahratta troops on the side of the English where meeting with favour from British officers, he transferred his allegiance, and joined Lord Lake. Under that General he did good service at Bharatpur and in pursuit of Jaswant Rao Holkar and in consequence he received the grants which have been detailed above. He was succeeded to the exclusion of his eldest son & heir by his younger son Dundi Khan, who lived till 1850 and

We should like to put on record the fact that the late General Sir John Duff, who was a great friend of the Dujana family, was a great friend of the Dujana family.

the present Sirsá tahsíl was then for the first time brought directly under British rule. CHAP I, B.

At the time of the Mutiny nearly the whole area at present within the district was divided between the districts of Hissár and Bhattiána. The present Sirsá tahsíl was wholly in the latter, and the other tahsils, with the exception of the town of Bhiwání and a few villages around it, were in the former. History Consolidation of British rule.

In May 1857 detachments of the Hariána Light Infantry and the 14th Irregular Cavalry were stationed at Hissár, Hánsi and Sirsá, the head-quarters being at the former place, where Major Stafford was in command. The Civil Officer at Hissár at the time was Mr. John Wedderburn, Magistrate and Collector, who had lately joined from home. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government Treasury at the *kacheri*. An additional troop of cavalry was obtained from the Nawáb of Dádri, and the custom's peons were called in and placed as sentries at the city gates. The Mutiny.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hánsi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morári, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

Meanwhile a rebel sowár was despatched to Hissár, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the Treasury guard, and the mutineers went off to the Jail to release the convicts. A body of them then galloped on to the *kacheri* where the Collector was engaged as usual, seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowárs.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Bír. After the murder of

CHAP I, C. who is not well spoken of by the people His rule was the shortest History of all, extending to ten years only and in 1845 the last Nawab Abd ur Rahman Khan, succeeded. There was some trouble with his kinsmen who disputed his legitimacy at the time of his accession, and when this was over, the Nawab gave himself up for a time to gross debauchery, from the effects of which he never recovered. He was naturally possessed of both taste and ability, and it was he who built the palace in the Jehanara garden, and the residence and tank at Chhuchhakwas. But in revenue collections his little finger was thicker than his father's loins and many villagers fled from under his oppressions. In 1855 A.D., he set about making a regular settlement of his territory but it had extended to the two *tahsils* of Jhajjar and Badli only, when the mutiny broke out, and it passed away with its author in that year.

The Bahadurgarh house.

22. During all this time there had been only two Chiefs of the Bahadurgarh house who were usually called, from their western possessions the Nawabs of Dadri. Muhammad Ismail Khan enjoyed his grant for five years only and died in 1808 A.D., leaving a son, Nawab Bahadur Jang Khan, only 2½ years old. During his minority the State was managed for him by the Jhajjar Chief, and when he came of age, the latter refused to restore the Dadri country on the plea that money was due to him on account of expenses incurred in his management over and above the income of the estate and that he had not received his fair share of the Budhwana villages when that tract was divided after 1806. The question was finally settled by the surrender of 19 estates to the Jhajjar Nawab on the intervention of the Delhi Resident. Bahadur Jang at once proceeded to lead a most dissolute life, and was soon hopelessly involved in debt, at one time his estate was very nearly being assigned to his creditors, but finally the Dadri country was mortgaged to Jhajjar until 1849. Bahadur Jang had by this time become utterly feeble in mind and in body, and it was more than once proposed to relieve him of the management of his estate. Such were the annals of the 6 families down to the year 1857 A.D.

The Mutiny 1857

23. The mutiny of the troops at Meerut on the 10th of May, and the seizure of Delhi by them on the 11th took the Rohtak district, like the rest of North India, by complete surprise. Large numbers of Jats and Rajputs belonging to the district were serving in the army, but it does not appear that there was any feeling of excitement among the people noticeable before that month, or that *chupattis* were circulated among the villages, though possibly they were. The Collector Mr. John Adam Loch of the Bengal Civil Service who had been in charge of the district for some ten months at once took steps to pre-empt order by calling into head-quarters all the soldiers who were on leave in the district and by sending to the Nawab of Jhajjar to despatch some troops to Rohtak. Of his first order to the Nawab no notice was taken, but on a second demand,

the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiala troops, who escorted them to a place of safety in Patiala territory. They were hospitably treated by the Patiala authorities until the restoration of order enabled them to return to Sirsá. The only Europeans left at Sirsá were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law, Mr Fell, Assistant Patiala. These gentlemen were not in Sirsá when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsá by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chhatrávān, a small village beyond Sohawála. The mutineers, when left to themselves, plundered the treasury of some Rs 8,000, but without much other violence marched off to join their comrades at Hānsi. The Hindu inhabitants of the town of Sirsá fled in dismay, chiefly to Bikaner territory, and the Muhammadan population of the surrounding villages rose *en masse*, and began to plunder the town and the neighbouring Hindu villages. The Tahsildár of Sirsá, the Revenue Sarishtadár and the Kotwáli Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them were afterwards recovered, and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

The Ranghars and Pachhadas of Hissár and the Bhattís of Sirsá at once took advantage of the subversion of British rule to revert to their old predatory habits, and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore, and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore of the events which had transpired at Hissar and Sirsá. On the 8th June the General marched towards Sirsá with a force of 550 men with two guns, and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odhán on June 17th, when some 5,000 Bhattís attacked the advancing force, but were decisively routed. On the 18th the village of Chhatrávān, where Captain Hilliard and his brother-in-law, Mr Fell, had been

CHAP I, C. place of others hanged. For three whole months the district presented one long scene of mad rioting, yet withal, the people did not fail to take advantage of a good rainfall to secure a capital crop. The fighting was generally conducted in a most amicable way, due notice of the attack about to be made was given, and the question was fairly and deliberately fought out between the two parties. These little pastimes were somewhat disagreeably interrupted by Captain Hodson, who left Delhi on the 14th August, and having executed justice on rebels and deserters whom he found at harkhaudali (where also he shot Risaldar Bishant Ali under a misapprehension), reached Bohar on the 16th and moved on to Rohtak on the evening of the 17th. A few of the city rabble, who were bold enough to attack him then, were easily dispersed and some slain and for the night the little force of 400 horsemen rested by the old Court house and was furnished with supplies by the well disposed portion of the townsman. By the morning, however, the city Shokhs and butchers had taken heart again, and as a large number of Rānglars had gathered from the neighbourhood during the night the united forces advanced to attack Captain Hodson after sunrise. By feigning to retreat he drew them on for some distance and then turning upon them with his cavalry, distributed into five bodies he cut up about 100 of them, and scattered the rest in wild flight to the city. The walls of the city and fort were manned with a number of matchlock men, and Captain Hodson did not therefore consider it wise to make any further attack, and after riding round the city he drew off to the north and encamped at Jaisia. Thence he returned to Delhi by the way of Sunpat. But the lesson had its effect and the Rohtak Muhammadans were much less troublesome thereafter and ceased to roam the country in large band although faction fights among the villages were still vigorously pursued.

The end
of the dis-
turbances.

25 The authority of Government was not restored openly and permanently until twelve days after the memorable 14th of September on which Delhi fell. On the 26th of that month, General Van Cortlandt with a force of Punjab levies and contingents from the Patiala and Bikanir States and accompanied by Mr Ford and Mier Mannu Lal marched into Rohtak and proceeded to distribute justice among all concerned in the late disturbances. The actual money loss to Government had been the plundering of about $2\frac{1}{2}$ lakhs of treasure and Rs 9000 worth of stamps, and the destruction of all Government buildings and records except at Gohina the canal however had not been injured. Many rebels were shot and hanged property stolen was as far as possible recovered the district was effectually disarmed throughout; the outstanding revenue was promptly collected the villages which had been most prominent in evil-doing were fined Rs 23000 rewards were given to the deserting and the lands of the guilty were confiscated. The worst evil-doers of the time had been the

down, but the Hariána Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissár district for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in 7 villages were forfeited, among them being Mángali and Jamálpur, while fines were levied on as many more. At the same time many Máfi grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes of the population at this trying period is worthy of notice. The inhabitants of the towns and the Bágrí villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmáns of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less spirited neighbours.

The Ranghars of the district, especially those who were Musalmáns, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts, and many of these returning to their villages helped to fan the flame of insurrection. The rebels, however, could never make any stand against disciplined force, and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Játs, Sikh and Deswáls, maintained a strictly defensive attitude, and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and custom's peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiala and Bikaner sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States which should never be forgotten. They also afforded a ready refuge to fugitives, and treated them with hospitality.

26 From early in October complete order was restored in the old Rohtak district of which Mr R Jenkins became first Deputy Commissioner. Two hundred Jind horses were stationed at head quarters, and 50 at Gohana and Mr Ford was at leisure to go south to the Jhajjar territory. A force under Colonel R Lawrence, as political officer, had already been detached to pacify the country lying south west of Delhi, and arrest its traitor chiefs, to whom we must now turn. On the outbreak of the Mutiny the Nawab Abdur Rahmán Khán* at once sent news of the events at Delhi to the Lieutenant Governor of the North Western Provinces at Agra, and, in reply, he was ordered to place himself under Mr Greathed's orders. Thus he failed to do as he failed to send the force demanded of him to Rohtak, on the other hand, he did dispatch some troopers to Mr Ford's assistance at Gurgaon on 18th May, the bearing however of the men sent was unsatisfactory, as was later the case in Rohtak and as had been the behaviour of the Jhajjar escort, when the Commissioner, Mr S Fraser, was cut down in Delhi and Sir I Metcalfe was attacked. When the latter came to Jhajjar on 14th May the Nawab did not see him but sent him on to Chibuchhawas and from there (according to Sir T Metcalfe) turned him out of his territory. On the other hand, the Nawab protected the lives of a number of women and children made over to him from Gurgaon and had them conveyed by Anand Ram to Panipat, at the end of July. He did not possess sufficient loyalty or courage to enable him to join the British forces on the ridge and while he played a double game and made professions to Mr Greathed, 250 to 300 Jhajjar troopers under his father-in-law, Abdus Samud Khan fought against us at Delhi and especially at the battle of Badli-Ki Serai, and were paid by the Nawab. But again 70 Jhajjar *saukhs* stationed at Karnal remained faithful throughout the Mutiny and were afterwards incorporated in the 2nd Sikh Cavalry. Still in short, he had utterly failed to do his duty and

From - In "The Fall" and "The Fall of the House of Usher" called May 1911, the first of the two. The first of the two is a very severe attack upon the first. There are many other attacks in the first of the first. The first of the first is a very severe attack upon the first. The first of the first is a very severe attack upon the first.

waste In 1827 the Sikh Chiefs took possession of Abohar and the tract around it

CHAP 1, B.

History
Encroachments
of the Sikhs.

The notice of Government was drawn to the unsettled state of the border in 1818, and again a few years later by the District officers, but no definite action was taken. In 1819 an attempt was made to establish a sort of military colony, especially in the Ghaggar tract, by giving revenue-free grants of waste land to the officers and men of the cavalry regiments, disbanded after the Pindhari wars. The attempt to stop encroachments in this way was only partially successful, as the grantees or *sukhlambars*, as they were called, did not in many cases take up their grants for many years. Most of them were natives of the Doab, and did not relish the idea of settling in a wild and desert country, and even now most of their descendants are non-residents.

The following account of the dispute with Patiala is abridged from pages 163—180 of Griffin's "*Rájás' of the Punjab*" It was not till 1835, when Sir C Metcalfe was Lieutenant-Governor of the North-Western Provinces, and Mr William Fraser, Resident at Delhi, that it was determined to bring the matter to a settlement. The Collector of the district, Mr Ross Bell, was selected for the duty, and certain principles were laid down for his guidance. These were that whatever belonged to Patiala at the time of British conquest of Hariána in 1803 should be adjudged to that State, and whatever belonged to the Government which the English had superseded should be adjudged to the latter. With regard to the district of Fatahábád and the portion of the Bhatti country conquered in 1810 and to the remaining portion of that country conquered in 1818 the same principle was to hold good, and the status of those years to be maintained, the Sikhs retaining all that they held in these two portions of the country, respectively, prior to 1810 and 1818. Mr. Bell's report bears date 15th September 1836. His conclusions may be summarized as follows—Hariána, including the Bhatti territory (or Bhattiána) was made up of 19 districts, all of which were nominally subject to the Mahiattás in 1803. Beri, Rohtak, Mahm, Hānsi, Hissár, Agriha, Barwála, Siwani, Báhal, Ahrwán, Fatahábád, Sirsá, Ránia, Bhatner, Safidon, Dhatrat, Jamálpur, Tohána and Kasúhán. Of these the first 10 were considered by Mr Bell to have passed into British possession from the Mahrattás in 1803, and were at once adjudged to the English Government. Sirsá, Ránia and Fatahabád required subsequent reconquest from the Bhattís, and the question of the right to these was to be decided according to the status of 1810 and 1818. Bhatner never came under British rule, and was not included in the present controversy. It now forms an integral portion of Rájputána. Safidon and Dhatrat had

The dispute
with Patiala

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their disorderly conduct in other places than Jhajjar has already been mentioned. The Nawab was never a man of any great resolution, and there is no doubt that he was largely influenced in his unwillingness to go to the Delhi Ridge by fears for the honour of the ladies of his family. That he failed in what was his clear duty, and that he abetted and assisted the rebels, is undoubted and the loss of life and country paid the forfeit but his treason can hardly be designated as of the worst type, and, at any rate no English blood was shed in the Jhajjar territory, though the opportunities of shedding it were many. He was found guilty by the Commission without hesitation, and was sentenced to be hanged, and all his property to be confiscated his execution took place on the 28rd December, in Delhi, before the fort. The latter portion of the order was confirmed by the Chief Commissioner and Government of India and was duly carried out. All the dependents and members of the family received small pensions and in the end of 1858 they were transferred to Ludhiana and Lahore. One branch of the family, represented by Shayista Khán, and not implicated in the events of the Mutiny, was permitted as a favour to live at Saharanpúr.

Conduct
and punish-
ment of the
Bahádurgarh
Nawab.

27 The Nawáb of Bahádurgarh was at Dádr where he usually resided, in May 1857 and he remained there until he surrendered like his cousin to the British troops in October. The Dádr troops stationed at Hissar mutinied with the Irregular Horse and Harriana Light Infantry there and joined in the murder of the Collector and other Englishmen but no active participation in the events at Delhi could be proved against the Nawáb himself. He had indeed sent an offering to the king, and addressed him in a letter of fulsome adulation and the rebels in Delhi had drawn supplies from Bahádurgarh. But this was all and as the Nawáb had really no control over the villages distant only 15 miles from the capital and 30 miles from him self, and as he had wished to aid Sir T. Metcalfe in his escape it was decided that taking all this into consideration, together with his old age and decrepitude it was not necessary to try him for his life. To this decision the Government of India added, that it "is just and necessary that the Nawáb shall forfeit all his possessions which he held on condition of loyalty and good service. The forfeiture was carried out and Bahádur Jang Khán was removed to Lahore where he enjoyed a pension of Rs. 1,000 a month and where he died in 1866†. In this manner did the once powerful,

† See the correspondence of the Government of India with the Government of the Punjab on this subject. The Nawáb was allowed to remain in the possession of his property in the Dádr territory until he had been tried by a Commission. The Commission was held at Dádr in 1858 and the Nawáb was found guilty and sentenced to be hanged. The Government of India confirmed the sentence and the Nawáb was executed on the 28rd December 1858. The Nawáb's property was confiscated and his dependents were granted small pensions. The Nawáb's family was transferred to Ludhiana and Lahore. One branch of the family, represented by Shayista Khán, was permitted to live at Saharanpúr.

Rania and Abohar, was separated from Hissar and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhattiana, subordinate to the Political Agent at Ambala. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any doubtful points; and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiala and other Sikh Chiefs had forfeited by their conduct all claims to consideration. The Raja of Patiala had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled, he had thrown every obstacle in Mr. Bell's way, and had thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land, could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiala had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissar district, lying principally in the neighbourhood of the Ghaggar, and his proposals

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with Patiala.

	No	Cultiva- tion in acres.	Total area in acres.	Approxi- mate annual value in rupees
Villages to be restored	119	99,403	272,415	90,000
Villages to be retained	147	68,786	623,255	60,000
Total ..	266	168,191	528,039	1,50,000

were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissar district was concerned. Mr. Conolly reported

also upon the Bhattiana or Sirsa frontier. Here he was inclined to give up 40 or 50 villages, but the want of an accurate map prevented him from making definite proposals. The Maharaja of Patiala, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to

CHAP I. C. with the second revised settlement of 1909, while the darbar of
History January 1908 brought back to some memories of 1857, and made a great impression on those who went from the district to Delhi.

On April 1st, 1910 took place the last change in the subdivisions of the district consequent on the abolition of the Sampla *tahsil* which was absorbed in Rohtak and Jhajjar while a few villages in the south of the *sadar tahsil* round Beri were added to Jhajjar and a large block in the west and centre to Gohana. An exact account of these changes will be found in the settlement report of 1910. The Deputy Commissioners now best remembered by the people in the district are Colonel Grey, Mr Moore who was murdered by a Jat while sleeping outside his house on 6th August 1877, to the great grief of every one in the district, Mr Purser, Colonel Rennick, Major Barlton and Mr Thompson, while Mr Fanshawe, the Settlement Officer of 1879, is still spoken of with great affection.

Antiquities of
the district.
Rohtak,
Mohanbari,
etc.,

29 There are few antiquities of any note in the district. The real history of the old sites is lost. Excavations at the Rohtak, Khokrakot, or Rohtasgarh, seem to show that three cities have been successively destroyed there. What is known of the town at different periods has already been repeated. The only building of historic interest is the Dini mosque which contains some old Hindu carving, distantly reminiscent of the great court at the Kutb and is shown by the inscription on it to have been built in 708 H. in the time of Ala ud din Khilji. There is an old *laoh* just east of the city and the Gaokaran tank is a fine specimen of its type. Writing of Rohtak in 1829, General Mundy* speaks of the ancient and consequently ruinous town "of Rohtak. The wide circuit of its dilapidated fortifications and "the still elegant domes of many time-worn tanks tell melancholy "tales of gone by grandeurs.

From the other 'hollow peak' or Khokrakot near Bohar several fine pieces of statuary which seem to belong to the Græco-Buddhist period have been recovered and are now to be seen at the monastery. One of the oldest of the desert sites apparently is that of Mohanbari, as certainly it is one of the most extensive. There too some fine and delicate carving has been found and pieces have been let into the walls of the houses. On the ghāt of the tank is a fragmentary inscription which reads *Sammāt 1014, Asarh ladi 9 Hediran* *hi 300* and though a local Pandit insists that the last three words are written backwards and should read *Sala mas arsi*! Two tales are told of the destruction of the place. According to one story a widow was marrying her daughter and her brothers promised her a price in the form of *ghā*. They filled the *ghā* pots however with oil.

* "The Asiatic Researches, Vol. I, p. 104." Printed at Simla by Messrs D. C. Mun, 1831.

decided that it had not belonged to Bíkáner, but had been successively under the Delhi Government and in the hands of the Bhattis. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claims of the Bíkáner Rája to the Tibi villages between Bhatner and Ránia was rejected.

CHAP I, B

History.

Encroachments
from Bíkáner

In 1837 the tract of country included in the former Sirsá tahsíl with other territory subsequently ceded to Patiala was separated from Hissár and created into a separate jurisdiction, called Bhattiána, which was placed under a separate Superintendent. In 1838 the pargana of Darba, including the sandy tract now in the Sirsá tahsíl to the south of the Ghagggar, was transferred from Hissár to Bhattiána. In 1847 the small pargana of Rori, confiscated from the Rája of Nábha for lukewarmness in the Satlaj campaign, was confiscated and attached to the tract.

The changes
in the boundary
of the district,

In 1858 the district of Bhattiána and Hissár with the rest of the Delhi territory were transferred to the Punjáb, and the district of Bhattiána was henceforth known as that of Sirsá.

In 1861, 24 villages of the Mehám Bhiwáni tahsíl of Rohtak were transferred to the Hissár district, 18 including the town of Bhiwáni, to the present Bhiwáni tahsíl and 6 to Hánsi. In addition to this, 5 villages confiscated from the Nawáb of Jhajjar for misconduct in the mutiny, were in the same year added to the Bhiwáni tahsíl, and 12 villages received from the Mahárája of Jind in exchange for certain villages in the Thánesar (Karnál) district were added to the Barwála tahsíl. The Tibi villages, 42 in number, were also made over to Bíkáner in recognition of mutiny services.

In November 1884 the Sirsá district was abolished and the whole of the Sirsá tahsíl, consisting of 199 villages and 126 villages of the Dabwáli tahsíl, were added to the Hissár district and form the present Sirsá tahsíl. With effect from March 1st 1889, 15 villages, forming a detached block of British territory, and known as the Budláda *iláka*, were transferred, from the Kaithal tahsíl of the Karnál District and added to the Fatahábád tahsíl of the Hissár District. No transfer of territory to or from the district have taken place since that date.

The Barwála tahsíl containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsils, 13 villages going to Hánsi, 24 to Hissár and 102 to Fatahábád. At the same time 13 villages were transferred from the Hissár to the Bhiwáni tahsíl, and a sub-tahsíl was established at Tohána in Fatahábád.

CHAP I C. The Jama Masjid of this town contains two inscriptions given
History in the footnote *

The first shows it to have been built in 1581 A D by Begam Sultan who lived in the time of Humayun and is traditionally said to have been one of his wives the second records its completion, or perhaps restoration in 1667 A D., in the reign of Aurangzeb. There are also tombs of a later date much in the style of those at Jhajjar. One other antiquity of interest to be seen at Mehm is a china *lota* inscribed in the name of Shah Jahan. This is apparently genuine and was included in the Delhi Darbar Exhibition. It is the property of Pirzada Zahur Ullah.

Antiquities
of Jhajjar

81 The town of Jhajjar is said to have been inhabited by Jats in the time of the Pirthi Rajah after his defeat it was refounded by Jats, after whom came Rajputs, Razis and Bhattis. The Jats incensed at the oppression practised by the Bhattis called in the Pathans who inviting the Bhattis to a feast blow them up with gunpowder. The Sayyads owe their settlement to the introduction by the Pathans of Sayyid Shekbu his father Sayyid Yusuf had interceded with the king Firoz Shah and obtained his pardon for the Pathans who had been condemned by the Emperor to be taken to the sea and drowned in expiation of their crime. The name Jhajjar is said to be corrupted from Chajunagar, the original name bestowed by the first founder Chaja.

Jhajjar abounds in memories of saints and learned men of the 17th and 18th centuries. There are two buildings which can be dated by their inscriptions. Shah Kamal Ghazi is supposed to have fought against Rai Pithaurah. His arrival at Jhajjar without a head created a sensation and he is buried by the gate called after him. A mosque, *barakhda* and tank were added later. The tank has an inscription which shows it to have been built in the reign of Jahangir by Durga Mal in 1036 H = 1635 A. D. Close by is a fine tomb of one Gamo Shah who remained seated in one spot from 1857 to 1894 when he expired and was accorded a handsome memorial by the late Nawab of Dujana.

The other inscription which belongs to the preceding year 1035 H., is on one of the elegant group of mausoleums opposite the

It is a fine specimen of the style of the 17th century. The inscription is in Persian and is as follows:—
In the year 1035 H. the noble lady Begam Sultan, the wife of the late Shah Kamal Ghazi, caused this mausoleum to be built for the repose of her husband's soul. The building is of white marble and is adorned with fine carvings. The inscription is in elegant calligraphy.

The other inscription is on a tomb of a saint, which is also of the 17th century. It is in Persian and mentions the name of the saint and the year of his death. The building is of white marble and is very simple in design.

Section C.—Population.

Hissár has a density of total population on total area of 149 8 persons to the square mile and stands eighteenth among the 28 districts of the Province. The district stands last of all the districts in respect of the pressure of rural population on the cultivated area with 167 2 persons to the square mile and twenty-fourth in respect of the pressure on the culturable area with 139 9 persons to the square mile. Although the pressure of the population is not great viewed from these standpoints, yet looked at from the point of view of productive capacity, the district has as dense a population as it can support. Any further increase in population must be viewed with anxiety unless it is the result of a large increase in the area irrigated.

CHAP I, C.

Population.

Density
Table 10 of
Part B.

Tahsils	Rural population, 1901	Density.
Hánsi ..	162,410	203·0
Bhiwáni .	88,512	118 0
Fatahábád	168,135	159 6
Hissár	111,136	137 2
Sirsa ...	133,529	80·9

The population and density of each tahsíl is shown in the margin, the density being that of the rural population on the total area. Hánsi, which is both the richest, most irrigated and most developed tahsíl in the district, has far the largest rural density, and is approaching the limit of development in this respect.

* Density by
tahsils

The Fatahábád tahsíl comes next in spite of its containing some of the most backward parts of the district. A considerable area in it is watered by the Sirhind and Western Jamna Canals and the Ghaggar river, and this combined with the unthrifty habits of the Pachhádás, who form a large part of the population, and are content with a low standard of living, accounts for the comparatively high density in this tahsíl.

The pressure of population is, however, by no means excessive, and the gradual increase in the area irrigated will doubtless cause a large increase in population in the near future. In Hissár the low density is to be accounted for by the Hissár Bír, which consists of some 67 square miles of waste land. In this tahsíl also we may expect an increase in the population in the coming decade, due to the development of irrigation.

In the western portion of the Bhiwáni tahsíl characterized by a light soil which is easily, and as a fact has been to some extent, exhausted, population has been decreasing for a considerable period. Little, if any, increase in rural density will take place in this part.

CHAP. I, C.

History

NAME		From	To
Lieut.-Col. F. E. Voyle, do	...	31st October 1863...	2nd May 1864.
Mr O. W. Lennox, Extra Asst. Commr. (pro tem.)		23rd May 1864...	29th May 1864
Capt. H. G. Horne, Deputy Commissioner	...	23rd May 1864 ..	26th August, 1864
Mr O. W. Lennox, Extra Asst. Commr. (pro tem.)		26th August, 1864	4th September 1864
.. R. W. Thomas, Deputy Commissioner...		4th September 1864 ..	23rd September 1864.
Capt. H. G. Horne do.	..	24th September 1864...	15th November 1864
Lieut.-Col. F. E. Voyle do	...	16th November 1864...	8th May 1865
Mr O. W. Lennox, Extra Asst. Commr. (pro tem.)		8th May 1865...	17th May 1865
Capt. T. F. Forster Deputy Commissioner...		17th May 1865	2nd October 1865
Lieut.-Col. F. E. Voyle do.	...	23rd October 1865...	10th April, 1867
Major J. Fendall do.	...	10th April, 1867...	19th May 1868
.. H. J. Hawes, do	...	19th May 1868...	14th October 1868
Mr A. W. Staddon, do.	..	14th October 1868 ..	14th December 1868
Major H. J. Hawes, do		14th December 1868	11th July 1870.
Captain L. J. H. Grey do.	..	11th July 1870 ..	23rd August, 1870
Mr F. E. Brett, Extra Asst. Commr. (pro tem.)		24th August, 1870...	21st September 1870
.. R. G. Melvill, Deputy Commissioner	...	21st September 1870...	21st November 1870.
Capt. L. J. H. Grey do.	..	21st November 1870 ..	1st March, 1871
Mr. F. E. Brett, Extra Asst. Commr. (pro tem.)		1st March, 1871...	9th March, 1871.
.. O. Wood, Deputy Commissioner	...	9th March, 1871...	6th January 1872
.. F. Robert, do.	...	6th January 1872 ..	21st March, 1872
.. O. P. Elliot, do.	...	1st March, 1872...	9th April, 1872.
.. A. H. Denton, do.	...	9th April, 1872 ..	10th June 1872
Capt. R. T. M. Lang, do.	..	10th June 1872...	20th December 1872.
Mr G. Knox, do.	...	20th December 1872...	1st May 1874.
.. W. Goldstream, do.	...	1st May 1874	2nd July 1874.
.. G. Knox, do.	...	2nd July 1874 ..	2nd February 1875
.. F. E. Moore do.	...	4th February 1875 ..	6th August, 1875
.. H. C. Fanchave Settlement Officer (pro tem.)		6th August, 1875 ..	6th August, 1875
.. E. B. Francis, Deputy Commissioner	...	6th August 1875	6th November 1875

The following remarks on the fluctuations of population of the district by details of tahsils are reproduced from the Census Report of 1901.—

CHAP I, C.

Growth of population.

Tahsil	Population			Percentage of increase or decrease	
	1881	1891	1901	1891 on 1881	1901 on 1891
Total for the District	672,569	776,006	781,717	+15.4	+7
Hissar	98,106	122,299	128,788	+24.7	+5.3
Hansi	130,614	165,689	178,088	+26.8	+8.0
Bhiwani	103,556	127,794	124,420	+23.4	-2.6
Fatahabad	183,828	181,638	190,921	-1.2	+5.1
Sirsá	156,465	178,586	158,651	+14.7	-11.2

"As the district which suffered most severely from famines in the past decade, the Hissar returns are of special interest, and I give the figures for its tahsils in the margin.

"The district as a whole shows an increase of 5,711 souls (3,258 males and 2,453 females) or much less than

This inset has been slightly modified
1 per cent on the population of 1891, but two of its tahsils, Bhiwani and Sirsá, show decreases of 3,365 and 19,935 souls, respectively. Bhiwani town shows a small increase and Sirsá town a decrease of only 615 people, so the decrease can in neither case be attributed to the decay of the smaller towns noticeable elsewhere.

"Of the population of the district (781,717) 637,186 or 81.5 per cent are district born as against 628,696 or 81 per cent of the population in 1891, which shows that immigration was both absolutely and relatively less in March 1901 than it was in February 1891. This is so far satisfactory.

"Examination of the figures of increase or decrease by sexes also appears to show that the effect of the famines on the population has been far less than one would have anticipated.

Tahsil	Increase + or decrease — by sexes	
	Males	Females
Hissar	+4,272	+2,212
Hansi	+6,513	+6,703
Bhiwani	-1,723	-1,637
Sirsá	-11,403	-8,532
Fatahabad	+5,575	+3,703

"In tahsil Hissar two-thirds and in Fatahabad three-fifths of the increase is composed of males, and in Hansi the added females only slightly out-number the males. Again, in Bhiwani and Sirsá the decreases among the females are not so great as among the males, and thus it would appear that the male has migrated from the dry, famine-stricken tahsils of Bhiwani and Sirsá to the irrigated tracts more readily.

CHAP I, C.

History

NAME.	From	To
Captain P. B. M. Burton	28th July 1897...	24th April, 1899
" A. E. Barton	20th April, 1899...	20th July 1899
" P. B. M. Burton	21st July 1899...	15th September 1900
Mr B. H. Bird	16th September 1900...	24th October 1900
Captain P. B. M. Burton	23th October 1900...	13th March, 1901
Mr C. W. Loxton	14th March, 1901...	22nd October 1901
J. P. Thompson	2nd October 1901...	1st September 1902
Malik Talib Mehdi Khan	2nd September 1902...	12th October 1902
Mr J. P. Thompson	13th October 1902...	22nd April, 1903
" H. Calvert	22nd April, 1903...	12th November 1903
" F. H. Burton	14th November 1903...	1st July 1905
M. Badri Prasad	2nd July 1905...	30th July 1905
Mr C. H. Burton	31st July 1905...	7th September 1906
F. Waterfield	25th September 1906...	4th November 1906
F. H. Burton	5th November 1906...	14th April, 1907
Captain J. C. Coldstream	15th April, 1907...	1st November 1907
Major A. E. Barton	13th November 1907...	7th April 1909
J. C. O. Angelo	8th April, 1909...	8th April, 1910
Mr E. Joseph	9th April, 1910...	

Section D — Population

Variations
in population.

34 By the census of 1901 the district stands 20th in population among the 27 districts of the Panjab Province as then constituted it comprises 3 per cent of the population and 18 of the area in British territory.

The population at the last four enumerations with the

			PERCENTAGE	
		Population.	Actual.	Percent.
1901	—	62,072	4,107	6.7
1901	—	60,475	2,141	3.5
1901	—	55,100	1,100	2.0
1903	—	51,114	—	—

variation in each case since the one preceding, is shown in the margin. In the years 1891-1900, the mortality returns show an excess of births over deaths amounting to 1206 the comparatively small discrepancy being doubtless due to migration.

Hissar District.]

Migration

[PART A.

The following table shows the effect of migration on the population of the district according to the census of 1901 —

CHAP I, C.
Population.
Migration.

Immigrants—

	Persons	Males	Females.
(i) From within the Punjab and North-West Frontier Province ..	85,591	32,485	53,106
(ii) From the rest of India .	58,867	27,755	31,112
(iii) From the rest of Asia ...	24	20	4
(iv) From the other countries ..	49	34	15
Total immigrants ..	144,531	60,294	84,237

Emigrants—

(i) To within the Punjab and North-West Frontier Province	99,120	38,679	60,441
(ii) To the rest of India .	13,987	6,918	7,069
(iii) Total emigrants .	113,107	45,597	67,510
Excess of immigrants over emigrants	31,424	14,697	16,727

Districts, States and Province	Persons	No of males in 1,000 immigrants.
Lohdru	3,309	413
Rohtak	14,037	338
Gurgāon	2,955	411
Delhi	1,222	449
Karnāl	3,956	354
Ferozepore	4,341	438
Patidla	33,050	370
Nabha	2,037	457
Jind	15,930	338
Rajputana, with Ajmere Merwāra	55,023	462
United Province of Agra and Oudh	3,125	619

The bulk of the immigration is from the districts, States and Province in India noted in the margin.

CHAP I, D The following is a list of the more important towns and villages of the district —

Town.	Town.	Population.	Hindus.	Sikhs.	Jains and others.	Mohammedans.	Christians.
ROHTAK.	Rohtak T. Th. M.	20,323	10,404	23	717	9,116	62
	Kalanaur Th. N. ...	7,640	6,101	1	50	2,479	—
	Kahnaur — — —	8,024	1,895	—	—	3,229	—
	Banghi N. — — —	5,128	4,615	—	41	470	—
	Sampla Th. N. — —	1,908	1,708	—	others 17	101	—
	Kharakhardah N. — —	2,765	2,437	1	—	1,207	—
JALJANA.	Jhajjar T. Th. M. ...	12,227	6,943	11	80	5,193	—
	Beri Th. M. — — —	9,773	8,855	2	0	820	—
	Badli N. — — —	2,607	—	—	—	—	—
	Guriani N. — — —	2,496	—	—	—	—	—
	Salahwas Th. — — —	1,681	—	—	—	—	—
	Bahadurgarh Th. M. — —	5,914	3,297	1	41	2,576	2
	Mandawati N. — — —	4,465	—	—	—	—	—
GOSWA.	Gohana T. Th. M. — —	8,540	1,919	4	743	5,831	—
	Bilana N. — — —	7,509	6,509	—	170	511	—
	Baraunda Th. — — —	5,448	5,441	—	5	27	—
	Murillana N. — — —	5,000	5,000	—	0	214	—
	Mahum Th. N. — — —	1,000	1,000	1	81	2,721	—

ote — T — Th. M.

Th. M. — Th. M.

M. M. — Mahum

N. N. — N. N.

Of these Kalanaur, Beri, Butana and Baraunda have since the census in the recent settlement been divided into two each for administrative convenience and several other villages have been divided while Kakanah and Bahadon were amalgamated. In all there are now 122 estates in the district of which two are in part Government preserves and 31 more are uninhabited. In a few villages separate suburbs exist while sometimes the block inhabited by the mujare castes is altogether distinct.

Gain or loss by intra-Provincial migration.

Comparison with the figures of CHAP I, C. 1891 shows that the district lost, by intra-Provincial migration alone, 13,529 souls in 1901, while in 1891 it had gained 2,238.

Tahsil	1901.	1891
Total	-18,529	+2,238
Chenáb Colony ..	-1,824	.
Pahāla ..	+8,496	+8,736
Jind ..	+4,091	+2,440
Lohāru	+2,287	+1,205
Gurgāon ...	+1,722	+2,170
Ferozepore ,	-17,169	-9,052
Karnāl ...	-4,458	-2,636
Delhi .	-2,099	-715

Taking the figures for intra-Imperial migration, i e, those for migration in India both within the Punjab and to or from other Provinces in India, we have the marginal data.

Total 1901. +31,851

The following statement shows the age distribution per 10 000 of persons of both sexes —

Ages. Table 14 of Part B.

Age period	Males.	Females	Persons.	Age period	Males	Females	Persons
Infants under 1	104	101	205	25 and under 30	439	372	811
1 and under 2..	55	55	110	30 " " 35	424	373	797
2 " " 3	120	104	224	35 " " 40	280	221	501
3 " " 4	113	113	226	40 " " 45	379	380	718
4 " " 5	117	115	232	45 " " 50	192	139	331
5 " " 10 .	726	647	1,373	50 " " 55	241	220	461
10 " " 15 ..	737	613	1,350	55 " " 60	101	69	170
15 " " 20 .	567	445	1,012	60 and over	258	260	518
20 " " 25	497	464	961				

The quinquennial average of births is 28,939 or 37 per mille of the population. The highest number recorded was in 1899, Vital statistics. Average birth rate. Table 2-4 of Part B

CHAP. I, D

Population.

Occupations of the people.

38 Of the 680,672 persons of the district 385 194 (including dependents) or more than half subsist by pasturage and agriculture and 5,378 are returned as partially agriculturist. Personal service accounts for 40 127 of whom 11,225 are barbers (mostly *nais*) 2 145 washermen (*dhobis*), 5,224 water-carriers (*ghumcars* and *sakkas*), and 19 553 scavengers (*chuhra*s and *dhanaks*). Cotton industry employs 81 370 persons, chiefly *julahas* and *dhanaks*, who weave, and others who clean spin and dye the thread. Iron and steel return 5 531 persons mostly *lohars* and blacksmiths and "wood and bamboos" 7 603 who are chiefly *khatis* and *barhis* (carpenters). "Leather" employs 88 354, mostly *chamars* and partly *khatiks*. These last three classes are largely subservient to agriculture. Commerce employs 29 618, chiefly money lenders and shopkeepers, who are mostly *banias* and in less degree *lohars*, while in the towns there are of course a number of Muhammadan traders. There are 9 882 persons dependent on wood and stoneware. 'Professions' number 9 086 persons of whom no less than 6,647 are ministers of religion in one form or another,

Section E—Public Health

The system of vital statistics and their value

39 The system of vital statistics maintained by the chaukidar agency is admittedly imperfect but the greater supervision that has been exercised of late years by the District Officers and the Sanitary Commissioner's agency has resulted in an evident improvement. Mr Fanshawe in his settlement report noted that the average recorded deaths from all causes of the ten years following 1869 amounted to only 11 044 the equivalent of 21 *per mille* although the rate in six municipal towns was 34. The general rate was incredibly low. It is of course impossible to make an exact comparison of the vital statistics with successive census returns adding births and subtracting deaths there is still a difference of 54 290 persons to be accounted for. We know that the district loses 5 251 souls by migration though it cannot be assumed that all these migrations occurred between the dates of the two last censuses. On the other hand many may have emigrated after 1891 who did not live to be enumerated in 1901 and of them there is no record. That the difference is not greater shows at least that our statistics are of far more value than they were 31 years ago.

Mean birth and death rates. General health.

40 Rohtak is a healthy district and its population well known for its good physique. In the five years preceding the last census the mean birth and death rates deep to the inclusion of two

particularly bad, those of them who can afford to do so shut up their houses and go to some other town or village where they have relatives or friends. They are thus liable to cause the infection to spread rapidly over the country. It is interesting to note (see margin) in this district that the female mortality, both of the general population and of children, does not greatly exceed the male, as it does in the adjoining district of Ferozepore, or in many other districts of the Province.

CHAP I, B.
Population
Average death
rates

Ages	Males	Females
0-1	99	96
1-5	77	83
5-10	83	85
All ages	487	498

The number of males in every 10,000 of both sexes is shown below :—

Sexes
Table 14 of
Part B

	Census of	In villages	In towns	Total
All religions	{ 1881	5,425	5,339	5,414
	{ 1891 ..	5,356	5,279	5,347
	{ 1901 ..	5,361	5,266	5,349
Census of 1901	{ Hindus ...	5,389	5,294	5,378
	{ Sikhs .	5,370	5,688	5,387
	{ Jains .	5,247	5,056	5,184
	{ Muhammadans .	5,286	5,196	5,273

Year of life	All religions	Hindus	Sikhs	Jains	Muhammadans
Under 1 year	965	963	795	814	1,004
1 and under 2	938	939	925	789	1,020
2 " " 3	872	867	783	794	907
3 " " 4	939	958	862	1,011	1,014
" " 5	953	964	912	1,169	1,031
Total under 5	957	949	846	913	975

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901

CHAP I, E
Public
Health

and though it abated after January the fever death rate in the three following years—which were all of them years of scant rainfall—was abnormally high. Another bad outbreak of fever occurred with the sudden cessation of the monsoon in August 1908 and paralysed harvest operations. In October alone 8383 deaths were recorded from this cause and the mortality for the six months, August to January was close on 34 *per mille* or at the rate of 68 *per mille* per annum.

The first four months of the year are usually the healthiest, and the last four the most unhealthy.

Small pox is no longer prevalent, though seldom entirely absent and from cholera the district has been fortunately free. Of the latter disease there were epidemics in 1867 and 1879 both years of the Hardwar fair and again in 1892 and 1900 the outbreaks in the last instance occurring in the famine camps.

Plague and
its effects

41. Plague first appeared in the old Jhajjar taluk in March 1903 and it was not until 1904 that it spread to the adjoining taluks. The mortality which had been slight in the first year then rose to 4252 and in 1905 reached the alarming figure of 31964, the northern part of the district being most severely attacked. The drop to 3507 in 1906 gave hopes which were shared by the Panjab that the disease was abating but the experience of the subsequent year belied them, and suggested that it was only the extreme cold of 1904-5 that had given a temporary check to the cause of the disease. In 1907 for week after week the district was one of the three worst infected in the whole of the province and the mortality of the year from this cause rose to 34906. Rohtak town was like a city of the dead in many of the *mohallas* every house and shop was shut, and the streets were left to the dogs. The canal villages again suffered the most.

Butanah in six outbreaks has recorded 1,730 deaths from the disease a percentage of 23 on its population of 7,500 in the census of 1901. Mundlanah in as many outbreaks has lost 1451 lives or 26 per cent of its population. In Chirana the same number of outbreaks has taken toll of 701 souls out of 2470 or 28 per cent. In Sanghi five epidemics have carried off 1136 out of 5126 persons or 22 per cent. These are all irrigated villages. Even the comparatively dry village of Bharak Kalan has lost 5 per cent of its population in four visitations of the scourge. Inoculation is viewed with suspicion a suspicion not unnatural for the story of Malkawal is well known to the people but it has its champions among the more enlightened zamindars. The total number of inoculations performed from 1903 to 1905 is however only 13800 and the measure seems generally to be rather than gaining popularity. Evacuation is believed in

súfa and *angan*, clothes are washed, all earthen vessels which have been used are broken and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom*, or sacred fire, in which the wood of the *jánd* and the *dhák, tul*, barley and sugar (*khánd*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*gangajal*) mixed with cow's urine (*gáo muti*), cow-dung, milk and *ghí*, and he puts a little of the mixture on the hands of each member of the family.

CHAP I, C
Population,
Hindús.

The Brahman and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *bágra* moistened in water and mixed with sugar. The father of the infant presents a *tiyál* or suit of clothes, consisting of a *ghagra* or skirt, an *angya* or bodice, and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*). The latter relative also washes the mother's nipple (*chuchi dhúlar*) for which she gets some jewels or a cow.

On the same day the various village menials bring the new-born infant toys typical of their respective callings, thus the Khátí's wife will bring a miniature bedstead, and will get Re. 1, she comes only in the case of a first-born son and not at all in the case of a girl. The Kumbhár brings a small earthen vessel, and gets some grain. The Lohár's wife brings a *panni*, or small iron ring for the foot, and for it receives a garment and some sweetened *bágra*. The Dúm comes and recites the genealogy, and the Chamár brings a leathern *tágrí* and ties it round the boy's waist. The Nai puts some *dúbh* grass on the head of the infant's father or grandfather, and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *patra* or almanac, gives the father four names, beginning with the same letter, to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy and 2 annas in the case of a girl. The *sítal* ended by the rite of *hom* is the only ceremonial observance in the case of the birth of a girl. About a month after the birth, as soon as the mother can go out, the ceremony of *jalwa piyan* is performed. The mother bathes, and placing a vessel of water and a cup (*lataṛa*) containing sweetened *bágra* on her head, she goes to the village tank accompanied by the women and children of

CHAP I. E. years of 1905-06 was 78 46 and 86 32, but on this occasion had it not been for plague the seasons were healthy enough and present information hardly warrants the supposition that with better crops their pestilence would have been less severe. The increase of population in the old Jhajjar tahsil which has suffered most privation in the last 10 years was only 3 per cent at the census of 1901, and excepting the rausli chahi circle which is the most secure, 68 villages showed an actual decrease in numbers.

Infant
mortality

44 In the following table figures are given for the five years following the last census to illustrate the infant mortality, and its relation to the whole mortality and to the birth rate. The figures are calculated on the total population of the district at census —

YEAR.	BIRTH RATE			DEATH RATE OF CHILDREN UNDER 1			DEATH RATE OF CHILDREN 1-5			Total death rate of district all ages
	Male	Female	Total	Male	Female	Total	Male	Female	Total	
1902 ...	21 1	18 4	40 5	5 2	4 4	0 6	2 7	2 3	5	39 4
1903 ...	20 4	18 9	39 3	5 2	4 4	0	1 8	1 4	2 12	37
1904 ...	21	21 4	42 5	4 8	6 1	0 0	1 8	1 4	2 0	35 9
1905 ...	22 2	20 2	42 4	5 2	4 6	0 8	2 9	4 2	8 1	74 5
1906 ...	14 2	16 3	30 7	5 1	4 4	9 8	2 1	2	4 2	25 3
Average	21	19 2	40 2	4 1	4 2	0 5	2 6	3 5	6	35 6

The figures are not unsatisfactory on the whole though here again the effect of famine (1905-06) is clearly marked.

Idiocy
Leprosy
Eye com-
plaints.

45 Table 14 of part B shows the ratio of insane persons, deaf mutes, blind and leprosy per 10 000 of the population for the last three census. The figures are small except in the case of the blind and while there is a progressive decrease in each case of the number afflicted it is the most marked and most gratifying in that of the blind. Here at least western science is not at fault and in twenty years the tale of the blind has fallen from 3 260 to 1,610. Glaucoma and granular lids are common owing to the intense glare and drifting sand. Cataract is less prevalent than in the Panjab proper and seems to be connected to some extent with diet attacking most those who eat the cheapest grain. Leprosy is now almost extinct.

do not greatly exceed those of females, and in many years are considerably less than the latter.

CHAP. I, C.

Population.

Civil condition.

The statistics as to civil condition are contained in table 14 of Part B. Two important facts are proved, first that infant marriage is most uncommon, and, secondly, that the number of widows is very small compared with the number of persons married. The latter fact leads to the conclusion that widow remarriage is very common in the district. This conclusion is confirmed by independent inquiries I have made. The fact that women are less numerous than men has encouraged the practice of taking money for girls given in marriage. There are now very few classes of the community among which this practice is considered derogatory. In most cases the woman is a mere chattel. When yet a child she is betrothed, and a fixed sum is paid to her father when this ceremony takes place. Later on she is married, and more money passes. When she attains the age of puberty the *mukláwa* ceremony takes place, and she cohabits with her husband. If her husband dies, she husband's nearest agnate has the right to marry her by the *larewa* form, and if he refrains from exercising this right, either because he is married himself or for any other reason, he sells the girl to some other person. The woman herself has absolutely no voice in any of these transactions. Wherever she is she is treated as little better than a slave.

In her father's house she may have some love and affection bestowed on her, but in her husband's house she becomes the unpaid servant of all her husband's relatives. The most surprising thing about this system is the wonderful patience with which the women bear their lot. Now and again a wife will run away to her father's house if her husband beats her too frequently or makes her work too hard, but as the father, if he is an honest man, invariably returns his daughter to the husband, who does not hesitate to punish her for her escapade, this expedient is not often resorted to. It more frequently happens that a woman will run away with another man. This is not because she is immoral, but because the other man has promised her less work and fewer beatings than her husband gives her. Whenever such a case arises the injured husband always tries to get back the girl, but failing this he is quite content if he is paid the sum he gave for her, if he cannot get even this, he usually goes to law. He does not appear to be moved by any motives of honour or jealousy. He is merely annoyed because his chattel has been stolen, he would probably be equally vexed if a thief had raided his plough-oxen.

This peculiar relation between the sexes has produced the criminal known as the *barda-sarosh*. This man usually entices away wives from their husbands by promising them

Section F—Religions

CHAP I, F

Religions
Distribution
of the popula-
tion by reli-
gions.

47 The distribution of every 10 000 of the population by religions was practically constant between the years 1891 and 1901 and was found to be as follows in the census of the latter year

	Rural.	Urban.	Total
Hindus	8 870	6,095	8 462
Muhammadans	1 071	2,653	1 454
Jains	53	210	61
Sikhs	1	5	2
Christians...		7	1

The tradition-
al Hinduism
of Rohtak.

The Muhammadans of the district are almost entirely Sunnis

48 An excellent account of the traditional Hinduism of this tract of country is to be found in paragraphs 851 *et seq* of Ibbetson's famous Karnal settlement report, and that account is true in most of its details of the Rohtak district. The religion is a curious mixture of superstition and polytheism with an acknowledgment of the unity of God. Every village has a number of shrines to Bhairon Sitala, Kandi Mata and others all facing the East and catching the first beams of the rising sun many too have their tapering *Shivalas* or *temples* to *Shiva* often spires of delicate proportions, built not by the Jats but by the Mahajans or occasionally as in Kutani by Rajputs. Observances at these shrines are paid mostly by the women to whom to a large degree the Jat leaves the charge of his spiritual affairs. The Jat acknowledges that there is but one God whether he is called Khuda as by his Muhammadan neighbours or Parmeshwar Ish r Ram or Malik the names the Jat himself uses. It is always Ram or Malik who sends the rain. Asked why if this be so he worships a hundred other gods he will either with a tolerant shrug of his shoulders tell you that that is for the women or he will explain the difference between a *deva* and a *devota*, with illustrations from the relationship of the munsif to the chief court the tahsil olaprasai to the tahsildar or the deputy commissioner to the lieutenant governor. The religious Jat recognises one God but sees him in air and hears him in the wind. On first rising in the morning he will touch the earth with both hands or at least the right (chuchakarna) and then with his forehead and pray to the earth

Ek dharti mata bhala karivo re ik diyo

(Oh Mother earth be good—give us our daily bread)

After the betrothal is complete, the *sáwa* or *lagan*, i. e., an auspicious date for the wedding is fixed by the Brahman or *parohit* of the bride's family some five or six weeks before the marriage. The *Nái* is then again sent by the bride's father to the boy's father with a *tewa* or letter written on paper stained yellow, which announces to him the date or *lagan* fixed for the wedding. With the *tewa* the *Nái* takes Re 1 and a cocoanut, and also a *tryál* or suit of clothes for the bridegroom's mother. On the evening of the *Nái*'s arrival the boy's relatives are all collected, and the rupee and cocoanut (*náryal*) are presented to the boy, the *tewa* to his father, and the *tryál* to his mother. For several days before the marriage procession (*barát* or *janet*) starts from the boy's village he is feasted by his relatives in the village at their houses in turn, and on these occasions he receives the *bán*, i. e., his body is rubbed over by the *Nái* with a mixture (*batna*) of flour, turmeric and oil. The boy receives five, seven or nine *báns*, and the girl receives two less in her own house. The number of *báns* to be given is communicated in the *tewa* announcing the date of the marriage. The day upon which the first *bán* is given is called *haládhat*. The guests who are to accompany the *barát* are invited by receiving small quantities of rice, coloured yellow with turmeric. These guests assemble at the boy's village before the *barát* starts, and just before the start pay each their *neondha* (*neota*) or contribution to the expenses of the marriage.

CHAP I, C.
Population
Customs connected with betrothal and marriage
Hindus

The system of *neondha* or *neota* is a curious one; it will be understood by an example. *A* invites *B* to the marriage of his son. *B* presents a *neota* of Rs 5, if subsequently *B* has a marriage he will invite *A*, who will pay perhaps Rs 7 *neota* to *B*, the excess Rs 2 is called *badhau*, and *B* will have to pay at least this amount of *neota* to *A* on the next occasion of a marriage in *A*'s family. The account can be closed by either party on any occasion paying no more than the exact amount of the excess due from him. A very large sum offered as *neota* will be sometimes refused, in the fear that it will be difficult or impossible to repay it. Only those are invited as guests to the wedding who owe this *neota*.

Neota

The boy's maternal uncle (*mámu*) presents the *bhát* before the procession starts, it consists of clothes and jewels for the boy's mother, and is a free gift. He also presents clothes to the other relatives of the boy. The Brahman or *Sunnár* ties the *langan* or bracelet on the boy's wrist, and marshalled by the *Nái* the procession starts. At this point among the *Játs* the bridegroom's sister seizes his stirrup or the nose string of his camel as if to stop him, and she receives a small present as an inducement to let him proceed. *Thápas* or landmarks

The religion of the Arya Samaj again is making great head way in the district. Although at present the number of Jats who have read the Satyarth Prakash is small there are many who are attracted by the social side of the teaching and the solvent is working. It is noticeable how in village after village the Jat is abjuring water from a bluish skin which till lately he was always content to drink. The bluish in Badli for lack of occupation are actually taking to agriculture. That the Samaj is especially active in spreading its propaganda in the district is a matter of common admission and it is said that one reason why they are so hopeful of success is that some of the loose sexual relations of the Jats correspond closely to certain aspects of the doctrine of *nirrog*.

51 The *Suwalka* than or *Suwalka* shrine, is to the Muham-
madan a village, what the Bhavens is to the Hindus and Han has re-
sident in the village, reverence it just as the Muhammadans do the

the boy's right hand is put into that of the girl on which some *menda* has been rubbed.

CHAP. I, C.

Population
The marriage
ceremony

The girl's Brahman then calls upon the girl's father to perform the *kanyādhan*. The latter then puts two *paisas* into the boy's hand and the girl's Brahman pours water on them, the father then says that he gives his daughter as a virgin (*karya*) to the bridegroom who accepts in a form of words called *sūsat*. The girl's Brahman then knots her *orkha* to the boy's *dopatta*, and the *phera* or binding ceremony then takes place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswālī Jāts the girl leads in the first three *phera*, and the boy in the last, the Bāgrīs reverse this, with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and girl sit down, their positions, however, being changed, the bridegroom now sitting on the girl's right.

While the *pheras* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *gñodān*, upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samdhi*). The girl's Brahman receives Rs 6 or Rs 7 for his share in the ceremonies. The bride is then given some *laddus* and goes into the inner apartments. The boy's *sera* is received by his mother-in-law, who gets Re 1, and he then returns to the *andalwāsa* leaving his *dopatta* still knotted to the *orkha* at the bride's house.

The day succeeding the *phera* ceremony is called *bandhār* or *badhār*, the bridegroom with the *barāt* is fed both morning and evening at the expense of the bride's father, and the same is the case on the next day when the *bidā* or formal departure of the *barāt* takes place. On that day the bridegroom's father proceeds to the bride's house, and presents the *bari* or present of clothes, jewels, &c. In the evening the *barāt* assembles at the bride's house, and the bride's father brings the *dān*, which consists of a bedstead, or *chārpari*, under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the *lamīns* some fees, and the *neota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barāt* takes place next morning. As the procession moves off the girl's mother puts a red handmark (*thūpa*) of *geru* on the back of the boy's father.

After cere-
monies,

CHAP I F
Religions

Kandi Mata is quite distinct from Sitla or Mata. She is so called from the ring of spots that forms round the neck when the particular pustular eruption due to her takes place. The shrine is usually smaller than that of Mata and there are commonly many, not one. At Beri there is an avenue of them leading up to Devi's temple. The reason is that the shrines are usually built on recovery in fulfilment of a vow made by a sick person. Worship takes place especially on the second Sunday after recovery, the usual expenditure on distribution of sweetmeats being about Re 1-4-0. Customs differ in different villages regarding worship during health. In some villages worship takes place on every Sunday of the year, in others on Sundays in the light half of the month, in others only on those dates during an attack of sickness. In Bahadurgarh Sawan 5 is a great day of worship for the Baniya women who do it at *kair* bushes on the road to the station sticking gram on the thorns and giving *chupatis* etc., to Brahmans. It is becoming usual especially with Baniyas, for the bride and bridegroom and bridal party to do *puja* to the shrine of the goddess.

The shrines in Chirana are peculiar and deserve mention. The Dhanaks and Jats have separate rows of shrines and the latter have one regular temple to Kandi Mata containing an image of the goddess which has unfortunately lost its head. Nowhere else have I seen any image in these shrines. Here on a Saturday morning I saw a Dhanak woman sprinkling grain before the Dhanaks' shrine. There was plague in the village. Did the woman think it was a pustular disease or did she think Kandi Mata could help her in plague? In Jaspur the people began to build a shrine to one Phulan Devi at the instance of a Bairagi to protect them from plague but they abandoned it when they found that the disease increased instead of abating. The half built square shrine is there and the sand stone slabs lie idle on the ground. The Kandi Mata shrine is often to the north of the village, the disease being supposed to have come from the hill.

In Jauli there is a similar shrine called Jagta. It is worshipped at weddings with a prayer for children and also on the occasion of a disease that appears to be eczema or itch.

The shrine of Masani is hardly distinguishable from that of Sitla. Most villages have the shrine. Masani is the name of the disease that produces emaciation or atrophy in children and this godling is propitiated to avoid the cure.

Local tutelary
gods.

54 There are several local tutelary gods. The Golia Jats have their Sarang Deo whose shrine at Badli is indistinguishable in appearance from a Bhairon though it is located in the jungle west of the town. Another small than of this god is to be found near a well on the Badli Farrukhnagar road. It would be interesting to know if there is any trace of this god at Gjjain whence the Golia

as in the case of other Hindús If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date of *lagan* has been fixed, in place of the *tewa* or *puli chitthi*, a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relatives to those of the bridegroom.

CHAP I, C
Population
Marriage cere
monies among
Bishnois

After the arrival of the *barát* at the bride's village the *dhukáo* takes place as in the case of other Hindús. Instead of the *torán*, a rope is suspended over the door of the bride's house.

The marriage is performed at night. No *phere* are performed; the binding ceremony is the *pírí badal*, or exchange of stools by the bride and bridegroom, who also take each other's hands (*hathlewa*).

The marriage ceremony among Musalmán Rájpúts differs somewhat from that in vogue among Hindús, although it is easy to see that they were one and the same, and that the Musalmán ceremony is the Hindu one changed to make it fit in with the Musalmán creed.

Musalmans,

As in the case of Hindús, after preliminary arrangements between the two fathers, the bride's father sends his *Nái* to the bridegroom's father, the *Nái* presents the bridegroom with Re 1 and clothes, and distributes sugar. A *tháli* or dish is placed on the ground into which the by-standers put money, and out of this the *Nái* takes Re 1 as a *neg* or fee. The boy's father gives him Re. 1 also and a *thán* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sindára*. This consists in the boy's father going with his *Nái* to the bride's house, taking with him a *hasli* and a garment for the latter, and also a *hansli*. The bride's father in his turn presents the bridegroom's father with a *pagri* and a *chúdar* or *thán*.

When the girl is sold, the betrothal (*ropna*) consists merely in an offer, and an acceptance of the girl for a price, together with part payment of the latter, amounting to at least Rs 20.

When the date of the marriage is fixed the *Nái* is sent by the bride's father with a yellow letter announcing the date, and in the case of a sale he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the *Nái* takes Re. 1 and a *reza*, a kind

CHAP. I, F
Religions.

Chaurangi Nath visited the place again in the course of his wanderings and establishing his fire or *dhuni* here worshipped God for twelve years. On one occasion a Banjara passed with some sacks of sugar which he falsely represented to be salt. The story has already been told above in connection with the Ghaibi Pir. Here it is said that in gratitude for the restoration of his sugar and the profits he made on its sale the Banjara erected a monument over the saint's *dhuni*. This temple in which is buried Mast Nath, first guru of the later foundation, contains no wood in its structure. The walls are $7\frac{1}{2}$ feet thick and the shape of the temple suggests layers of sugar sacks, which is the probable origin of the story attached to it. Here a lamp is kept burning day and night.

Guru Mast Nath was the child of a *rakbari* or camel-driver and when six months old was abandoned in the jungle and picked up and adopted by other camel owners. At 10 years of age he became a Sadhu and was accepted as disciple by the mahant of an older monastery in Knsrauli. This mahant named Narmaji Jai belonged to the *ai panth** whose founder was Bhagaji one of Gurakh Nath's disciples and whose members all had names ending in *ai*. Guru Mast Nath however substituted *nath* for this suffix and the monks of the present foundation though belonging to the *ai panth* do not use names of this form.

The mahants of the present foundation have been as follows —

1. Mast Nath	obit 1864 <i>Sambat</i>
2. Tota Nath	" 1891
3. Megh Nath	" 1923 "
4. Mohr Nath	1935
5. Chet Nath	1941
6. Paran Nath	

Though the monastery draws contributions from all the district and from a still wider area extending to Bikanir it has naturally a peculiarly close connexion with the village of Bohar. It is said that shortly after Mast Nath established himself here the villagers of Bohar came to him begging for rain and promising 50 *sets* of grain per plough and a rupee at every marriage if God would grant rain. They had hardly reached the village on their return when the rain fell. The monastery now owns 21 *pakki bighas* of land in proprietary right from the village and excluded from contribution to the land revenue levied on the village. It also this the institution owns the village of Gangani Thera in Bikanir granted revenue free by Maharaja Sira Singh to Gurm Tota Nath and 300 *bighas* of land revenue free in the Muzaffarnagar district. It has

The following list of names are —

AL	Mast Nath
Paran	Narmaji
Chet	Chaurangi Nath
Mohr Nath	Ks. Jai
Chet Nath	Paran
Paran Nath	Paran Nath

even this is often omitted. The mere fact of cohabitation and the acknowledgment by the man that the woman is his wife is ordinarily deemed sufficient to bind both parties.

CHAP I, C.

Population.
Karewa

Polygamy is exceedingly rare in this district even among Muhammadans, and polyandry, acknowledged as such, is non-existent, though it is not uncommon among Jâts and lower castes for a woman to be shared in common by several brothers, though she is recognized as the wife of only the eldest of them

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture and some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barât* halted on the outskirts of the bride's village, a mimic battle with *kankar* (pebbles) used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bridegroom's father in the *gora*, or in the village *chaunk*, looks like the vestige of a *pancháyat* in which the village comes to terms with an attacking force. The red hand-mark put on the bridegroom's father as the *barât* leaves the village is certainly a token of the forcible abduction of the bride, and the ceremonies at the bridegroom's village after the return of the *barât* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor

Meaning of
the ceremonies.

The languages or rather dialects of the district, as tabulated in the Census returns, may be properly placed into three broad classes the Hindí (Hindustáni) dialect or dialects, the Bágri, and the Punjábí.

Language.

Hindustáni includes Urdú, which is, of course, nowhere a rural dialect, but confined to the more educated classes in towns, and it is needless to dwell on its characteristics here

Urdu.

The Hindí, in which is comprised a large portion of the dialects of the district, may be taken to mean the common speech of the peasantry of the south-eastern Punjab, the original standard type of which is, or perhaps rather was, the Brij dialect of Mathra. It is, of course, not the case that the Hindí of the district conforms entirely to that standard, but it does so sufficiently to be differentiated thereby from the neighbouring Bágri and Punjábí dialects

Hindi.

The most important characteristics of the rural Hindí are perhaps too well known to require detailed treatment here

The boundaries of the tract in which a more or less pure Hindí is spoken in this district may probably be de-

CHAP I F

Religions.

The Gharib-
dasi Sadhus56 Another interesting sect is that of the *Gharibdasi Sadhus*

Gharib Das was a member of a well known family of *Dhankar* Jats, now resident in *Chhudani* of *tahsil Jhajjar* which had migrated shortly before his birth from *Karauntha* in *tahsil Rohtak*. He was born in *Sambat 1774* and was noted for his piety and poetry. Himself illiterate, he dictated, when about 23 years old, a book now known as *Baba Gharib Das ji Li postak* or *Gharib Das ka Granth Sahib*, which consists of some 7,000 verses of the celebrated *Kabir* followed by 17 000 of his own. He died in *Sambat 1835*, and over his remains a handsome *samadh* was erected. Four *mahants* have died since him and the fifth is now on the *gaddi*. The office of *mahant* is hereditary in the family, of which *Khashi Ram*, *zaildar* is now the head. Hitherto the *mahants* have all been *garhasti* or married men but it has been decided that the present occupant of the office who is an adopted son of his predecessor, who had only daughters, shall remain celibate. He is a mere lad and possibly the decision will yet be revised! The professed *Sadhus* of the sect are celibate and wear red ochre (*geru*) coloured clothes. They differ from *Kabirpanthis* chiefly in abjuring the use of tobacco and all narcotics. It is a tenet of the sect that *Kabir* and *Ram* are identical. "*Ram men Kabir men kuchh antar nahin*" * *Gharibdasis* are found in the *Punjab* as well as in *Rohtak* there are branch institutions in a number of villages of the district. They practise cremation and not burial.

The Ghisa-
panthi
Sadhus

57 A somewhat similar sect found in *Rohtak* is that of the *Ghisapanthis*. *Ghisa* belonged to the *Meerut* district and was canonised on his death about 1860 A D. His followers abstain from meat, drugs and intoxicants and wear ochre-coloured clothes. They worship *Iskhar* (God) and not idols but sing songs in praise of *Kabir*. They discredit the *Vedas*, *Brahmans* and the cow. They do not perform the *phera* ceremony at weddings. Their *Gurus* are buried though the laymen are burned. The sect is now making no progress.

Christianity
and missions.

58 Christianity has made no headway in the district. Work has been done since 1872 by the Society for the Propagation of the Gospel and the Cambridge brotherhood of Delhi which is now linked to it and since 1894 there have always been one or two resident members of the brotherhood acting as chaplain to the European church in addition to their own work as missionaries. *Zimna* work was undertaken in 1900 and there are now two resident lady workers. Although the mission has its church and good quarters very few of the *Hindustani* congregation of 90 or thereabouts actually belong to the district. Not more than three or four of the villagers have become Christians and to the lay mind rapid advance upon the existing lines of evangelism seems highly improbable.

The Punjábí of the district may be divided into two dialects — Punjábí properly so-called, the natural tongue of the Sikh Ját, and the speech of the Musalmán Pachhádá from the west, which is known as Pachhádí

CHAP I.
Populatio
Pachhádí

Both the real Punjábí and the Pachhádí are characterised by shortness of the vowels, but Pachhádí is distinguished from true Punjábí by the still greater prevalence of nasal sounds, and by a slight admixture of Hindi and Bágri words. The true Punjábí is spoken by the Sikh Ját in the Sirsá tahsíl, north of the Ghaggar, in Budhláda, and by the colonies of Patiala Sikh Ját found here and there along the Ghaggar in the Fatahábád tahsíl. Pachhádí is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

Punjábí and Bágri are not different languages, but different dialects of what has been called the Western Gaudian group of the Indic languages, both closely connected with Sanskrit. The most striking difference between the two dialects is perhaps the difference in accent and in the pronunciation of the vowels which makes the speech of a Ját from the Bágri sound so different from that of a Sikh Ját from the Málwa, even when the words they use are pretty much the same. The vowel *a* especially is pronounced differently by the two classes, for instance, the Sikh calls himself Ját with the short *a* pronounced much like the English word "jut," and the Bágri calls himself Ját, with the long *á* pronounced like the *a* in "far," or rather like the *a* in "saw", and so all through, the Punjábí shortens his *a*'s as much as possible, and the Bágri pronounces them as broadly as possible. Even the *á*, which is the termination of so many words is pronounced by the Bágri more like *o* or *aw*, e.g., the word "lá-lá" = "father's younger brother," is pronounced "cawcaw," and the people themselves in writing Bágri words often spell this sound with *o* and not *á*. Similarly in pronouncing the other vowels the Bágri makes them as broad as he can and the Punjábí cuts them short, at the same time often doubling the following consonant, e.g., Bágri "tá-bar" (child), Punjábí "tabbar" (wife), Bágri tábá (sandhill), Punjábí tábba, Bágri lál (bruise), Punjábí "lutt" Bágri is very free from nasal sounds which are common in Punjábí and Pachhádí, especially in the latter. In many words Bágri has dropped the *r* which has been maintained by the Punjábí of the Satlaj, e.g., Bágri 'gám' (village), Punjábí 'granw'; Bágri pota (grandson), Punjábí potia, Bágri often has *b* for the sound pronounced *v* or *w* by Punjábí, e.g., Bágri bint (divido), Punjábí vand. Bágri has a greater tendency than

CHAP. I, G

Tribes,
Castes and
Leading
Families.

village has subsequently changed hands, and the alterations of the figures involved by the disappearance of the *Sampla tahsil* and the redistribution of the estates of the village into three *tahsils*

"The first fact that meets the annalist in such a district as Rohtak is the distribution of the races inhabiting the country. The 530 estates owned by the people are classified thus in the *tahsils*, according to the tribe of the majority of the proprietors :—

Name of tribe.	NUMBER OF VILLAGES HELD IN			Total
	Gohana.	Rohtak.	Jhajjar	
Jat	97	90	189	376
Rajputs, Hindu	1	6	20	27
Brahman	7	8	12	27
Ahir ... ..	...	...	24	24
Rajputs, Muhammadan	13	13	...	26
Afghan	8	...	13	21
Gujar ... ..	...	1	6	7
Biloch ... ..	...	...	4	4
Kyarth ... ..	...	8	2	10
Mahajan	2	1	...	3
Sheikh ... ..	...	1	2	3
Sayad ... ..	...	2	1	3
Fakir ... ..	...	...	1	1
Ror	1	...	...	1
Total	123	123	274	520

"The Jats consist of 12 chief clans called *gols* and 137 minor ones. They and the Rajputs form the important part of the population historically. The Brahman and Gujar villages do not represent any separate immigration; they were usually settled from some adjoining estate. The villages held by the other owners, except some of the Ahir and Afghan estates are generally of modern origin. The traditions of three-fifths of the existing villages state that they were founded in waste jungle or on former sites whose previous lords have been forgotten. Of the remaining two-fifths by far the largest number were settled on old Rajput sites; old Jat sites follow next; and then after a long interval Brahman, Afghan, Marghara, Gujar, and Biloches. A few tribes which are now no longer represented

'yes,' the Bāgrī says *hāmbe* and the Sikh *āho*. The syntax of both dialects is very much the same, the most noticeable difference being the peculiar use made in Bāgrī of the phrase *ko nīn*= the Urdū *ko nahīn* ('not at all'), e.g., *dāna ko hoīyā nīn*, with the emphasis very much on the *ko*, meaning "no grain was produced," or *ko gaya nīn*= "he did not go"

CHAP I. C.
Population.
Pachhādī

The Bāwariyās have a dialect of their own which has sometimes been considered a sort of thieves' slang, kept up to facilitate their combination for purposes of crime, but the great mass of the Bāwariyās in this district are not at all given to crime, and have no desire to conceal their dialect, moreover, it is spoken most commonly by the women and children, while the men, at all events in their intercourse with their neighbours, speak in ordinary Bāgrī or Punjābī. It seems probable that it is simply the dialect of the country of their origin kept up by them in their wanderings

Others

The Náts, Sānsīs and some others of the wandering tribes also have dialects of their own

The statistics showing the local distribution of tribes and castes are contained in Table 15 of Part B

The general distribution may be briefly summarized thus. The eastern half of Rhiwānī contains a large number of Hindú Rājput villages, while the rest is occupied by Jāts who are Deswālīs to the east and Bāgrīs to the west, and also by a large number of Musalmān Rājputs of the Jātu clan. Hānsī tahsīl is almost wholly occupied by Jāts except for a group of Musalmān Jātu Rājput villages to the south-west.

Tribes and
Castes
Local distribu-
tion of tribes
and castes

In Hissār Jāts and Rājputs, the latter mostly Musalmāns, are intermingled, but Jāts predominate on the east side of the tahsīl.

The southern half of the Fatahābād tahsīl is held by Jāts for the most part, who are Deswālīs on the east and Bāgrīs on the west. North of the Jāts we find Musalmān Ranghars and north of them again, along the Ghaggar valley, Pachhādās with some admixture of Sikh Jāts from Patiala and Musalmān Dogars from the north.

In Sirsā the Bāgrī Jāts are found alone to the south of the Ghaggar, the Pachhādā along the Ghaggar and the Sikh Jāt to the north of the Ghaggar in the Rohi tract. On the western lower of the latter, there are a few villages of Bāgrī Jāts.

CHAP I, G

"The clans of the Jats are distributed as follows by villages:—

Tribes,
Castes, and
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Families.

Names of clan.	NUMBER OF VILLAGES HELD BY			Total.
	Gohana.	Rohtak.	Jhajjar.	
Malik	21	4	1	26
Golla	—	—	20	20
Rathi	5	2	9	16
Jakhar	—	—	18	18
Dahiya	—	16	1	17
Hudah	1	15	—	16
Dalal	2	—	13	15
Dhankar	—	4	9	13
Ahlawat	1	—	8	9
Kadian	—	—	11	11
Derwal	1	4	3	8
Sahrawal	1	1	5	7
Miscellaneous	65	32	91	209
Total	97	69	189	355

Clans of Jats. 63. To judge from their history which is borne out by certain minor fact the Rathis settled in Rohtak earliest of all and more than 30 generations ago. The next group in point of length of residence is composed of the Ahlawat and Golla. In the intermediate group of clans whose ancestors came here 25 generations ago are the Malik, Dahiya, Dalal, Derwal, Hudah, Dhankar and Sahrawat. The most recent settlers are the Jakhar and Kadian who came about 20 generations ago. Few villages belonging to the minor and miscellaneous clans have been settled as long as this; most of them dated their origin from about 10 generations back.

Origin of Jats. 64. "On the question of the nationality of the Jats I have no intention of entering at length as I have nothing new to offer for consideration in the controversy. The distinction of Pachtolo and Derwal Jats is quite unknown in Rohtak though said to be acknowledged in Hissar; the term *pul* for clan is also unknown. The Jats may be Aryan as they themselves would maintain, or Turanians as General Cunningham believes; but if they are the Zaths they had in many cases at least settled in Rohtak before the destruction of Narnath by Mahmud the Iconoclast. They themselves claim to be of Rajput origin and the offspring of irregular Rajput marriages (*karnas*), except in one case, and

the troublous times which preceded British rule Many of their inhabitants, it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units (*hasásat*) The smaller and weaker villages, of course, disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the larger villages in their vicinity.

CHAP I, C.
Population.
Modern colo-
nisation

With the restoration of law and order the former inhabitants in many cases returned to their lands, and thus the rough features of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Ját clans from the Bágar took place, and these form the present Bágrí Játs of the district They are of various *gôts* which will be noticed below The Bagrí Játs are confined, roughly speaking, to the western portion of the district In Sirsá they are, with few exceptions, found only to the south of the Ghaggar stream, in tahsils Fatahábád, Hissár and Bhiwání they are settled in a more or less well defined strip along the western border. The Bágrí Játs have not penetrated as proprietors into the east of the district, but they are often found there as tenants

Bágrí Játs,

The fact is that at this point of junction it is very difficult to distinguish between the Bágrí and the Deswáli Játs, their language, manners and customs, these are so similar that it is only where the Játs of the eastern and western borders of the district are compared, that the differences between them become apparent

While the Bágrí Játs were advancing into the district from the west, the Sikh Játs of Patrála and the Málwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Susá and Fatahábád tahsils

Sikh Ját's,

For generations previous to the modern colonisation of the Sirsá tahsil, the tract had been the battle ground of wandering Musalmán Rájpút tribes, Bháttis, Joyás and Wattús, whose permanent homes, so far as they could be said to have been settled permanently anywhere, were, in the case of the two former, the territories to the west now included in the States of Bikanér and Jaisalmer, and, in that of the latter, those along the bank of the Satlaj in the present districts of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirsá tahsil

Musalmán
Rájpút tribes,

The non-descript class of Musalmán tribes known as Pachhadás, who appear to have come in early times from the riverain tracts in the south-west of the Punjáb to the valley of

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where this clan is well represented also Gandhra in Rohtak and Dabodah in Jhajjar were founded from Ahulana, and from Gandhra Atail Karor was founded from Gauwari and from Karor Kahrawar. It is curious to note how emigrations of the same clan though coming from two separate estates, settled close together in a new *tahsil*.

Dahiya.

'The Dahiya Jats, lying along the north-eastern border of the Rohtak *tahsil* claim to be descendants of one Malik Rai a Chauhan Rajput, who married a Dhankar Jat woman. He had one son Dahla from whom the name of the clan was derived. This son settled 37 generations ago in Baronah and from Baronah all the surrounding villages were founded. There are a number of Dahiya Jats across the district border in the Sonapat *tahsil*.

Dalals.

"Below the Dahiya are their old hereditary enemies the Dalals who claim to be Rathor Rajputs. Their own account of their origin is that 28 generations ago one Dhanna Rao settled at Silanthei and married a Badgujar Jat (there are also Badgujar Rajputs) woman of Sankhaul near Bahadurgarh, by whom he had four sons—Dille Desal, Man and Sahya. From these sprang the four clans of Dalal Deswal Man * and Sowag Jats who do not intermarry one with another. Dille also had four sons. Mong, who founded Mandanthei; Asal, the settler of Asaudah; and Dhora and Jonpal the ancestors of Matan and Chhara; nearly all the other Dalal estates were founded from Mundanthei. The Man † Jats live close by in Lowah and the two adjoining villages: the Sowag in Chhudain and Matachail; and the Deswal in Ladhaud, Bahana and Dukhra.

Ahlawat.

"The Ahlawat Jats, in the north of the Jhajjar *tahsil* claim like the Dahiya, to have sprung from a Chauhan Rajput the Hudah Kadian Jakhar, and Dalal clans also assert their descent from the same tribe. The ancestor of the Ahlawats is said to have come to Sohria from the Sambhar country 30 generations ago and had by a strange wife four sons—Ahlawat, Olah, Birmah and Duhla. There were also two step-sons—Marah † and Jon. From these are sprung the Ahlawat clan of Dighal, the Oulan of Sampla the Birmah of Gubhanah the Marah † of Madanah, and the Jon of Obhochi, who do not intermarry † Ahlawat had five sons who founded five villages; the other Ahlawat estates were settled from Dighal itself.

Rathi.

"The Rathi Jats were it is said Tunwar Rajputs, the oldest clan lying so far north in India; at any rate they took up their abode before any others on this side of the country. Thirty five generations ago a Tunwar Rajput had born to him by a *karewa* marriage two sons Dhaga and Jogi Das. From the first sprang the Rathi clan who settled in Parnala and Bahadurgarh, and spread to Bhapraudah and to Bahalra later. The second brother had two sons—Rohal and Dhanna—from whom the Rohal and Dhankar Jats come these three clans by reason of their common origin did not marry with one another.

Sahrawat.

"The Sahrawats also claim a Tunwar origin and to be descended from Sahra a son or grandson of one of the Rajas of the time of Anangpal. They settled in the district 18—25 generations ago. Three of their villages in Rohtak were founded from Mahraah in Delhi and three others had their origin from Sahrawat estates already existing in the district.

Note by Mr. H. A. Rose, C. B.—The Man Jats had a few villages near Delhi, 6 S.F. N. Q. 1944.

† For Marah and Marah real Kara and Kara.

† This is doubtful. Some Jats claim the relationship and claim to intermarry with Ahlawat and Kara.

Dám̄ba and Jhánda, and made them Aherís with Naik as an honorific title Dám̄ba and Jhánda belonged to Jaipur. The Aherís worship Pábu, Dám̄ba and Jhánda as *devatás*. Their tombs are at Kioli Kabia in Jodhpur, whither Aherís make pilgrimages. Aherís marry only in their own tribe, and marriage in the usual four *gôts* is avoided, they also practise *karewa*. They cultivate land as tenants, and are often village chaukidárs. They make baskets and the *chari* for winnowing, and they also scutch wool (*sur pina*). Their Brahmans are of the Chamárwa sect. Their claim to be Rájpúts is doubtful. They were probably menials attached to various Rájpút tribes whose names they have assumed.

CHAP I, C.
Population.
Aheri.

The Ahirs are properly a pastoral caste, their name being derived from the Sanscrit Abhira, or "milkman." In this district they are now almost wholly agricultural. They are of the same social standing as the Ját and Gujar, who will eat and smoke with them. The west coast of India and Gujrát would appear to be their ancient homes, but they are also numerous in Behar and Gorakhpur, and at one time there was an Ahir dynasty in Nepal.

Ahirs.

According to their own tradition the Aráíns or Ráíns of the Ghaggar were originally Rájpúts living near Uch on the Panjnád, near Multán, but some four centuries ago, when Sayyad Jallál-ud-dín was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as market gardeners, the occupation followed by the Aráín or Musalmán Kambohs of the neighbourhood. The name Ráín has stuck to them ever since, and they have taken to agriculture, but have not forgotten their Rájpút descent. Their ancestors from Uch came and settled on the Ghaggar about Susá, and until the famine of 1816 *Sambat* (1759 A. D.), they held the whole of the Sotai or Ghaggar valley from Bhatner upwards to near Tohána, being at that time in possession of 117, or, according to some, of 360 villages. The famine of 1759 A. D. ruined many of them, and as the Mughal empire decayed they became more and more exposed to the predatory attacks of their neighbours, the Bháttis, and at last the famine of 1810 *Sambat* (1783 A. D.) broke them altogether, and drove most of them from the country to settle across the Jamna near Bareilly and Rámpur. The few who remained took refuge in Susá, Ránia, Sikandarpur, Fatahábad and Ahrwan, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Aráíns of the Satalaj and the Punjab proper, and endeavour to maintain their exclusiveness by intermarrying only with Ráíns of the Ghaggar and of

The Aráíns.

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"Finally it should be noted that there are a few Muhammadan Jats who were made converts forcibly and are called 'Mula' Jats; their number is small and they are scattered in all three *tahsils*; they are exceedingly inferior to Hindu Jats. It may be noted that the Jats who profess to be descended from Rajputs of whom we have both Hindu and Muhammadans in Rohtak themselves show a few believers of the creed of Islam, as well as professors of the older religion.

"As regards the distribution of clans over a wider area than the Rohtak district alone it may be noted that the Sahrawats and Rathichans are common in all the three districts of Delhi Karnal and Gurgaon; the Deswal are met with in numbers in Gurgaon and Karnal, and the Malik in Gurgaon and Delhi. The Kadian, Hudah, Dalal and Gola Jats are found in Delhi and Karnal and the Mundtor, Jau Man and Dhankar in Delhi. The Mundtor who live in and round Farmana are really Gallat Jats who received this nickname from breaking the heads of some Brahmins. From such an incident, a new clan may become formed as has nearly been the case also of the Siroha Jats in Gohana who are Maliks and the Gothia in Jhajjar, who like the Mundtor, are Gallat Jats."

Rajputs.

66 "The Hindu Rajputs of the Rohtak *tahsil* claim to be Punwars; in Jhajjar they are chiefly of the Bachas clan with a few Chauhans, Tunwars, Gurs and Badgujars. These are generally of modern date of settlement, and came from the east and south; in Rohtak the villages were settled 25 generations ago. The Panwars of Rohtak were great rivals of the Tunwars of Hissar and the sandhill west of Mehm was fixed as the boundary between the territories held by them. The Mussalman Rajputs are invariably called Ranghars a term whose derivation is uncertain and which is also applied sometimes to Hindu Rajputs. These men too were once Punwar Rajputs of the same Hindu stock as is still in the Rohtak *tahsil* and were converted to Islamism. The Hindu ancestors of the race settled first in Madinah and afterwards moved to Kalansar from which place and hachaur most of the other Ranghar estates were founded including those in the south of Gohana. The Muhammadan Rajput estates further north in Gohana are held by another family of Punwar Rajputs to which the Gohana Chandhris belong.

Ahirs.

67 "The history of the origin of the Ahirs is even more doubtful than that of the Jats; nor is any aid on the point to be found in their home Rewari. There they profess to have come up from Mattra but the Rohtak Ahirs claim to be descended from a great grandson of the Prithi Raj, who adopted the practice of karewa. At any rate they settled in the Jhajjar *tahsil* much more recently than the early Jat clans and their settlement is therefore of much less interest; some came from Delhi but most from Rewari, Barnaul and Kanauddh. Nearly all the Ahir villages have separate origins except some four or five only which were founded from Koeli. The Ahir clans do not correspond exactly to those of the Jats which are real subdivisions of a tribe whereas among the Ahirs the clans represent families rather than subdivisions of a people. Their language is different from that of the Jats their customs are almost exactly the same."

Bhars.

68 "The Bhars have the very same customs as the Jats. The only Bar village Jowara was settled from Badli. The Bhars claim to be Rajputs but they can give no very definite account even of their traditional origin.

The Khatri J. are a. of. and in Delhi. They are said to have sprung from the union of a Khatri with a Jat.

9. K. by K. B. A. B. C. 6 - Ahir clan may carry the other brother's widow and

ancestors were the trading community among the inhabitants of Rájputána, while the Khatris and Arorás performed similar functions in the more northern and western portions of the Punjab. Inside the caste the three most important divisions are the Aggarwáls, the Oswáls and the Mahesris, and these appear to be real tribal divisions, because none of these will intermarry, nor will the members of one division smoke or eat with the members of either of the other two

Of the Aggarwáls there are $17\frac{1}{2}$ *gôts*, each *gôť* is exogamous with all other *gôťs*. The traditional origin of the Aggarwáls is as follows:—Rája Aggar Sen was a descendant of Rabrattan, a Rishi; he had 17 sons, and after his death his widow, at his wish, married them to the 17 daughters of a Rishi, whence sprang the 17 *gôťs* of the Aggarwáls. Brahma is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwáls who thus became shopkeepers. Another tradition is that Tula Dás of Benáres was a religious man, from whom was descended Rája Aggar Sen; the latter went as an ascetic to the Nilgiris and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the Kusa grass, which were growing in front of him, into 17 sons, and these were married to the 17 daughters of Rája Basakh Nág, the snake king; whence sprang the 17 *gôťs*. On one occasion a boy and girl of the Goyal *gôť* were married by mistake, and the mistake not having been discovered till the *phere* had been performed, the officiating Brahman made them into a new *gôť*, called the "Gond" which is known as the half *gôť*. Aggarwáls who lose caste are called "Dasa" Bániás, while puro Aggarwáls are called "Bisa"

Aggarwáls.

The Aggarwáls are said to have immigrated to this part and founded a town which they called Agroha after Rája Aggar Sen; it was subsequently attacked and destroyed by the Musalmáns after which the Aggarwáls dispersed to the south and east. The ruins of Agroha, in this district, certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Bániás from Eastern Rájputána, at the time that the Ghaggar was a perennial river and fertilized a far larger area than it does now. Unable to advance in face of the northern Khatris and Arorás they spread back in a south-easterly direction.

The Oswáls trace their origin to Jodhpur. As stated above, they appear to have no connection with Aggarwáls, a possible explanation of their origin is that they were the trading classes of the western Rájputs of Márwár and Jodhpur as the Aggarwáls were of the eastern Rájputs.

Oswáls.

The Mahesri Bániás claim to be descended from Rájputs, and have clans or *gôťs* with Rájput names. It is quite possible

Mahesris.

CHAP I 0 example, the isolated Malik villages of Anuli, Bilbulan, Ruwara and Tribes. Jasrana belong to the faction of the surrounding Dalmyas. Self Caste. and protection demands this. Leading Families.

Similar factions divide the Kadianis, Jakhars, Gohas, Dhankars, and other chief tribes of the south, and in introducing the graded railfairs system in 1910 the opportunity was taken of altering the rail boundaries to suit the factions, for the influence of a raildar in a village of an opposite faction to his own extends only so far as the strong arm of the executive supports him.

General characteristics of the Jats.

75 Several of the Jat tribal names suggest a totemistic origin. Such are the Machhar (mosquito), Jun (house), Chikara (gazelle), Mor (peacock). Similarly the Ahirs have a *Sanp* (snake) got.

In appearance the people of the district are distinctly Hindu, stans, their faces reflecting, as Mr. Fanshawe noted, the warm colour of the soil they till. The Jats are generally of very fine physique, and the younger women often comely. Though it is hardly possible to identify a man's tribe by his features it is often easy to see that one of a group of *lambardars* in a village is of a different got to his fellows. From the southern part of the district where the demands and profits of agriculture are less than in the irrigated north a large number of Jats enlist in the cavalry or infantry. They make brave but not particularly intelligent soldiers. The Jat is slow to grasp a new idea and while independent and democratic will generally follow his leader like a sheep. For patient industry and endurance as an agriculturist he has few equals. If a Jat does not pay his revenue it is usually a sure sign that there is nothing with which to pay it. He is lord of the land and when asked who he is replies "zamindar," before he says "Jat." They are very clannish and cherish the memories of ancient feuds. It is a common saying in certain villages that they still have their neighbours' shoes with which they beat them in the lawless days of 1857. They are shrewd, and love a joke, when they master it. Their proverbs are full of wisdom, often at their own expense, for example —

"S. il fodder el thes hemp many and silk these six are lost pounded, seventhly the Jat."

The Jat as would be expected, is orderly and law-abiding as a rule, but his temper is quickly roused, and crimes of violence are not uncommon.

The Jat's is her husband's helpmeet. She does every kind of field labour except drive a plough or cart and work a well. She is in addition to this a capable housewife. It is noteworthy that many of the Jat's proverbs take the form of a conversation between him and his wife. To her importance the following proverb bears witness: "Red rice, a buffalo's milk, a thirsty woman at home, and

speak Bágrí, but they have besides a dialect peculiar to themselves, and not understood by the ordinary peasants. Báwaryás consider themselves good Hindús, and say that regular Brahmans as officiate at their marriage ceremonies, the same Brahmans officiate for Játs and Báníás. They hold the cow sacred, and will not eat beef, they burn their dead, and send the ashes to the Ganges. They are said sometimes to admit men of other tribes to their fraternity, and an instance is given in which a Báníá for love of a Báwaryá woman became a Báwaryá himself.

CHAP. I, C.
Population.
Báwaryás

The Bishnoís are the followers of a particular form of Hinduism, the leading feature of which is the worship of Vishnu incarnated as Jhambáji. They are not a distinct tribe, but are made up of Játs, Khátis, Rájpúts and Báníás, but they always try to sink their tribe in their religion, and give their caste as Bishnoi merely. They retain the language, dress and other characteristics of the Bágrís.

Bishnoís.

The first three classes appear to be confined mostly to Rájpútána and the Báníá *Bishnoís* to Morádábád in the North-Western Provinces. The adoption of the *Bishnoi* religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is, of course, forbidden, thus *Bishnoi* Játs and *Bishnoi* Khátis will not intermarry, and they in all cases retain the *gôts* of their original tribes. They abstain entirely from meat, and are particularly careful of taking animal life in any form. They are forbidden the use of tobacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindús they cut off the *choti* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death have been noticed elsewhere.

The *Bishnois* are thrifty, frugal and industrious, agriculture is by no means their only resource, and they are ever ready to turn every chance of profit to advantage, the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition, and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or a caste in the district.

The sections of the Brahman caste most commonly met with in the district are the Gaur, the Sarsut, Khandelwál, Dahína, Gujráti, Dakaut, Acháj, Chamarwa and Pushkankar. Except in the case of the last, the above order represents the order of the different sections in social rank. The Gaur are the highest, and among them are included most of the agricul-

Brahmans

CHAP. I. G

Tribes,
Castes and
Leading
Families.

It is said that a Jat will not go alone at night to a Ranghar village. They quote —

"Gujar godd, jant jar, bar pipal sikhrañt,

Ranghar hāra jib jāniyo, noīnan nīr dhalant"

"You may know a Gujar done for when he's lamed, a *jant* when it dries from the root, a *bar* and *pipal* from the top. Know a Ranghar beaten when the rheum of age flows from his eyes" again 'A Ranghar is best in a wine shop, or in gaol, or in prison, or in the grave"

Their reputation as revenue-payers is shown in the following proverb —

"*Dehli se paintis kos Kanhaur Niganah,*

Apñd boyā ap khāicēn hakim nē nahin deicēn dīnd"

"From Delhi 85 miles are Kanhaur and Niganah. They eat what they sow and pay Government never a grain."

The Hindu Rajputs combine all that is best in the Rajput with what is least admirable in the Jat

78 The Afghans and Pathans are bad cultivators, generally in debt and often dissolute. They make good soldiers. The Gurians Pathans add a little horse-coping to their other means of subsistence. They are very bad revenue-payers. The Biloches are poor cultivators and heavily indebted. Like the Ranghars and other Muhammadan tribes their womenkind are a burden to them instead of an assistance. The Gujars are ranked with the Ranghars by the country side but are really superior to them as farmers and far less criminal. The Dogars live in Parah, a suburb of Rohtak and are much like their neighbours the Jats. The Shekhs of Rohtak, Jhajjar and Mehm are bad cultivators, quarrelsome and litigious. The Saiyads of Kharkhauda with their interminable family feuds and intrigues are a perfect nuisance in the administration of the district.

79 The tribes notified as agricultural under the Land Alienation Act (XIII of 1900) in the district are Ahir, Biloch, Gujar, Jat, Mali, Moghal Pathan Rajput, Ror, Saiyad, and Gaur Brahman (excluding Bohras) of these the first on form one group, and the Gaur Brahmans have been notified in a separate group with their fellows in Gurgaon, Delhi and Karnal districts and the Katchahad, Hansi and Hissar *tahsils* of the Hissar district.

80 Of the non agricultural tribes the Chamars are far the most important, and they almost deserve to be called agricultural. Not only is their trade essential to the farmer, but they give a great deal of assistance either in return for a share of the crop, or as day labourers in the actual processes of agriculture while it is very common to find them associated in cultivation as *sanjhi*

Characteristics of Afghans, Pathans, Biloches, Gujars, Dogars, Shekhs and Saiyads

The total of agricultural tribes.

Non agricultural tribes.

In Bíkáner they are said to have originally been Beldars who helped to excavate the Pushkar lake at Ajmer, and so became Brahmans

CHAP I, C.
Population.
Brahmans

The great majority of the Gaur and Sarsut Brahmans are not "*pádhdás*," i. e., directly engaged in the discharge of religious functions, but have adopted agriculture as a profession, still their inherited instinct of superiority to the other castes around them makes them anything but good zamíndárs.

The Brahman, especially the Gaur, is, apart from his religious status, held in low estimation by the people at large, but while fully alive to his unscrupulous rapacity they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages

Chamárs form the third largest caste in the district, but in social importance they rank only above the scavengers and Khatiks. The Chamárs of this part are divided into four great sections called Záts, which do not intermarry. Their names are, respectively, Chándor, Meghwál, Jatya and Chambár.

The Chamárs of Hissár and Sirsá belong nearly all to the Chándor section who will have nothing to do with the Jatya Chamárs who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses which no Chándor Chamár will touch. He confines himself to the skins of buffaloes and cows which are cloven-hoofed animals. The Meghwáls are the Chamárs of the Bágár, and are again divided into two sub-sections, the Bámbís and the Játás, who do not intermarry. The Bámbís are said to be the Chamárs of the Rájpúts and the Játás those of the Játés. The Bámbís are not uncommon in Hissár.

The term Chamár is evidently an occupational one and in no sense tribal, and the subdivisions which have been given above are the true tribal castes. Each of the subdivisions is again divided into *góls* or clans. Each subdivision is endogamous, and marriage is avoided in the usual four *góls*.

The primary occupation of the Chamárs is leather work, but he does not tan; this is done by the Raigár and Khatik, as noted above. In addition to his primary occupation the Chamár weaves the common country cloth, performs *begár* labour for the village and receives as remuneration the skins of the cloven-hoofed cattle which die, works as a permanent labourer in the *lánds* or agricultural partnerships, and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job, and are called *lúls*. The Chamárs are almost entirely Hindús.

CHAP. I, G. as the last resort of the creditless borrower Most of the Mahajans are Vaishnavis but in Rohtak and Gohana there are colonies of Saravogis or Jains

Tribes,
Castes, and
Leading
Families.

The butchers of Rohtak, Mehra and Gohana, who often combine the more inoffensive trade of market gardening, are notorious for their quarrelsomeness and violence

83 The following notes on some of the tribes of whom least 15 known were prepared by Mr H. A. Smith O.S.

Some less
known castes
Telis.

*Telis in this district are almost all Muhammadans, but at the last census 30 out of 7,248 returned themselves as Hindus. The Tunwar got claim Rajput descent and the Dahima got a Brahman descent Their gotis never have local names. Their objects of worship are very various. Some worship Khawaja the Pir of Ajmer some Baba Hassan and some Boali Halandar of Panipat.

The panchayat of the Telis is an ancient institution. Each local group of Telis has its *chaudhri* and he has power after consulting the panchayat to excommunicate or otherwise punish members of the tribe

"No outsider can become a Teli.

The Bhats.

*84 Only the Brahmin Bhats are found in Rohtak out of the four classes into which the Hindu Bhats are divided. They are endogamous and wear the jama They will only eat food cooked by Brahmans, Aggarwal Mahajans or themselves and they forbid widow re-marriage. They are in fact closely akin to the Brahmans and call themselves Gaur Brahmans, following the rites of this body on ceremonial occasions. The story of their origin suggests Brahman authorship On one occasion Brahma wished to give an *alms* (*dan*) No Brahman, however, would accept *alms* and finally a sister's son of a Brahman was found who agreed to do so His descendants are called Bhats.

"Their function is to sing songs on occasions of festivity and to summon mourners from distant villages to take part in funerals. Bhats are also learned in the genealogies of their patron who include Brahmans and Mahajans only* There are 300 Hindu Bhats in the district. There is a small community of Muhammadan Bhats in Gohana—30 in number—who do not follow Brahman customs. They represent three groups—Bejlan Lal Saha and Gur Dera. Their duties are more extensive than those of the Hindu Bhats for they assemble the brotherhood for marriages read out the lists of the dowries reciting chants as they go besides singing songs on all festive occasions. Their patrons are Muhammadan Rajputs and Mahajans.

Chhimbas.

85 The Chhimbas (locally called Chhipis) of this district who number 500 are all Hindus The names of their gotis are local but it is a tradition among them to accept such names as the caprice of their family minstrels may assign to them The *panchayat* system obtains among them though it seems to be losing its hold Their principal *chanatra* is at Delhi. No outsider can become a Chhimba.

Mals.

*86 The Mals have five groups—Gola, Plul Saini Kachhi and Machhi. The Gola Mal is rank highest as they do not eat meat drink spirits or allow widow re-marriage Their women do not wear the nose-ring Most of the Mals in Rohtak belong to this group They have the following gotis—

* This list of 511 is certainly incorrect—E. J.

chelas, each of whom originated a separate section of the Gosáins. The name of every member of each section ends in the same syllable such as *giri*, *púri*, *tírath*, *asram*, *asan*, *náth*. And the name is given by the *guru* to the *chela* at initiation. These sections are not different *gôts*, but merely indicate that a particular Gosáin is under a particular *guru*. They, however, have their *gôts*. Gosáins are both celibate and married. The latter are called *gharbári*, and they engage in agricultural and worldly occupations. Gosáins marry only within their religious sections, i.e., a *giri* may not marry a *púri* or *vice versa*. The celibates are called *matdári* or *asandári*. The Gosáin's house when inside a village is called *mat*, when on the outskirts *asán*. *Matdári* Gosáins may engage in all worldly pursuits, but may not marry. The *matdári* Gosáins are generally *pújáris* in the temples of Siva (*shiwálas*) and take the offerings made. The celibate Gosáins who wander about begging are called "*abdiit*" They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*nárial*" or cocoanut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more than three days at any place except it be at a *tírath* or place of pilgrimage or in the rains.

CHAP. I, C.
Population,
Gosáins

Of the religious section mentioned above those most commonly found in the district are the *púris* or *giris*. The *guru* of the *púris* resides at Kharak, and that of the *giris* at Bálak, both in this district. The Gosáins are generally clad in garments coloured pink with *geru*.

Dádupanthis are a sect of *fakirs* distinct from Gosáins. Their founder was one *Dáduw*, a Brahman of Ahmedábád, who became a *fakir* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipur. The *Dádupanthis* worship Ishwar alone, and reverence the "*pushtaks*" or writings of *Dádu*. As a rule, they abstain from spirits, and animal food and are celibates. They practice money-lending, and are often wealthy. They avoid colours, and are generally dressed in white. There is a section of them called *Utarádhi* whose *guru* resides at Rattia in this district.

Dádupanthis

Jogis generally trace their descent to one Gorakhnáth. In reality he appears to have been a *chela* of one Mohendra Náth, Jogi. He was, however, a famous member of the sect, and it is generally regarded as having started with him.

Jogis

Jogis appear to be celibate, and marriage involves exclusion from the caste. They abstain from flesh and spirits. Jogis are divided into two sections, the *Kanphatts* or ear-pierced Jogis, who have a hole bored in the ear and wear a glass ring in it, and the *Augar*, who do not pierce their ears, but wear a small

CHAP I, G

Tribes,
Castes, and
Leading
Families.

They do not marry with Changers. Their girls are generally married before the age of 15 or 18 years in fact it is considered disgraceful if they are not married by that age. They bury their dead and consider Balmik as God's brother and worship him as their prophet. They read nama (prayer) in a line headed by the Imam. The words uttered by the Imam are repeated by the congregation. While prostrating themselves they repeat the following words —

Bilmik Kisi Bilmik Shafi Bilmik Mudfi Bolo momno tohi ek

"The sweepers of the Pail Powar got who are followers of Guru Nanak claim to have descended from Rajputs. It is said that a Rajput woman who was pregnant throw in her lot with the Chuhra but as the son born to her was of Rajput descent his descendants were known as the Pail Powar got. They do not invite Brahmans to their marriages, but the ceremony is performed by one of their own number who is learned in such matters. They hold Guru Nanak in high esteem and consider him as their religious guru. They bury their dead. The sweepers of the Balmiki group allow members of every caste with the exception of Dhanak Samat, and Dhi to join their group provided they adopt their profession. The convert is required to prepare 1½ sars of malida and after placing the same under the banner of Balmik perform worship.

Members of every religion can join the group of sweepers who are the followers of Guru Nanak. Some of the sweepers prepare a *sharbat* by diluting bura or sugar in water and recite *slokas* or verses during the process. When the *sharbat* is prepared the convert is made to drink it. The *sloka* is this —

*Ek onkar sat nam karta purkh nirbhu nirwer Akal mural ajoni
sai bhag sat Gur Parshad jap ad sach, jugad sach, hai bhi
sach Adnak han bhi sach."*

Translation.— He is one Om His name is true He is the creator, fearless, bearing enmity to nobody He is immortal and self-created. Worship Him, O Nanak who was Truth in the aeons passed, Who is Truth and who will be Truth "

"The *Maahabis* pray twice a day morning and evening

Jhinwars.

89 In the Rohtak District only the Mohar sub-caste of Jhinwars is found whose eponym sprang from the sweat on the brow of God. This word Mohar or Kohar is said to be a contraction of *kandhar* from *kandha* a shoulder. This sub-caste is partly employed in agriculture, but its chief occupation is that of carrying palankeens and supplying water. Jhinwars are also fishermen and basket makers. They worship *hala Bhagat*. Widow marriage (*Karewa*) prevails in this sub-caste. In marriage they avoid two *gits*. The *gits* of the Mohar sub-caste are as follows —

Lawtar	Dheyanan
Dhontak.	Bilan
Brabiya.	Jaglon
Haran.	B lan
Itol L.	

Brabiya" is not a separate sub caste

"A strict *panchayat* system obtains among the Mohar sub-caste. The town of Rohtak is the *chaudhri* or *metropolis*. Here the *chaudhri* of 84 villages which are under the control of the *chaudhri* resides. Each village sends a representative called *sardar* or *panch* to the *chaudhri* of the *chaudhri* when the *panchayat* is convoked.

Bāgrī in the tract where they intermingle, but the Deswālī of the eastern border differs markedly from the Bāgrī of Sirsā and the western border of the district. CHAP I, C.
Population.
Jāts or Jāts.

The Bāgrī Jāt, though a thrifty and industrious agriculturist, is of slighter physique and duller intellect than the Deswālī who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bāgar. The Deswālī Jāt, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in everything, but perhaps social rank, to the other agricultural tribes of the district.

There is another division of Deswālī and Bāgrī Jāts, commonly recognised throughout the district, viz., that into Shibgotra and Kasābgotra Jāts. The Shibgotrás are so named from the fact that their ancestor is traditionally said to have sprung from the matted hair of Siva. The Kasābgotra, on the other hand, claim that their forefathers were originally Rājputs, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shibgotrás, on the other hand, assert that they are *asl* Jāts, and do not claim Rājput origin. There are said to be 12 *gōts* of Shibgotra Jāts. The tradition as to their origin is as follows — One Bārhi, a Shibgotra, made himself master of a large portion of Bikāner, he subsequently founded a town named Jhausal, and from his 12 sons sprang the 12 *gōts* of the Shibgotrás, of whom only three or four are to be found in this district. They do not intermarry with each other, but only with the Kasābgotra Jāts. This difference of traditional origin may not improbably, point to a real difference in descent, and the Shibgotrás may have been originally non-Aryan aborigines, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Jāts. This would also account for the prevalence of the worship of Siva among the Jāts.

The principal tribes of Deswālī and Bāgrī Jāts to be found in the district are the following as returned in the census of 1891 — Principal tribes
of Deswālī and
Bāgrī Jāts,

Bhainwāl	4,823	Puniya ...	7,625
Chāhlī ..	3,291	Sangwāin ..	1,467
Ghatwāl ...	2,064	Dallāl ..	2,310
Jākhar ...	2,991	Shoran ..	4,899
Mān ..	1,244	Godāra ...	4,597
Nān ..	1,733	Sahrawāt ...	868

CHAP. I. II. Taking the whole district the males compare as follows per Social Life. 10,000 of the population with the surrounding districts —

Rohtak	5,283
Gurgaon	5,233
Hissar	5,350
Delhi (excluding city)	5,350
Karnal	5,423

With the exception of Gurgaon none of the adjoining districts show so good a proportion of females the percentage of females in Rohtak is very nearly constant in the three last censuses, viz —

1891	53.5
1891	53.0
1901	52.0

Distribution
of population
by age and
sex.

91 The following table shows the distribution by age and sex of every thousand of the population for Muhammdans, Hindus and Jains, the actual number being given in table X of part B —

Age	HINDUS.		MUHAMMADANS.		JAINS.	
	Males	Females.	Males	Females.	Males	Females.
Under 5	60	57	62	61	62	66
5-10	73	68	74	72	70	69
10-15	67	65	65	63	63	63
15-20	62	63	67	63	67	60
20-25	46	49	51	45	50	43
25-30	43	44	47	43	43	39
30-35	41	40	44	40	43	39
35-40	36	33	33	33	31	33
40-45	34	35	32	37	33	31
45-50	23	18	19	16	24	23
50-55	27	22	25	26	23	22
55-60	11	7	9	7	13	7
60 and over	27	21	28	32	19	20
Total	536	461	494	502	533	477

And the figures call attention to a curious result. After 40 one would expect each year to show a decreasing number of survivors but each caste and sex shows an increase under the heads 40—45 years, 45 and over and with the exception of Jains at 40—50 years of age. This is no doubt an error due to an uncertainty that increases with years and to a tendency to exaggerate age as years go on and to state the age in round numbers. Exactly similar results were noticed and discussed in the provincial census of 1891.

Licentiousness and longevity both appear to be greater amongst Muhammadans than Hindus results that have been noticed before and are probably attributable to the somewhat better nourishment, and possibly less laborious lives of the former.

Another story is that they are descended from a Chauhán Rájpút twenty generations back. He is said to have come from Bikáner, and his four sons are said to have founded the Gákhar, SÁNGWÁN, PNU and KÁDIAN JÁTS.

CHAP I, C.
Population.
Jákhar

The Mán, Dallál and Deswál JÁTS are said to be descended from Mán, Dille and Desal, the three sons of one Dhanna Ráo of Silanthe in Rohtak by a Badgujar Rájpút woman. They are evidently closely connected, as they do not intermarry. The MANS are found both among the Sikh JÁTS of Sirsa and the Deswáli JÁTS of HÁNSI and HISSÁR, but the former are slightly more numerous.

MANS.

The Mán Sikh JÁTS of Sirsá give the following traditional account of their origin. They state that their ancestor Mán, a Punwar Rájpút, came from Garh Gazni and settled in Patiala in the time of a Rája Bhainipál. His descendants form the Mán tribe, and are connected with the Sindhu JÁTS, who are descendants of Sindhu, one of the twelve sons of Mán.

The Nán JÁTS claim to be of Tunwái Rájpút origin. If so, they came probably from the south east from the direction of Delhi.

NANS.

The Puniyás belong to the Shibgotra section of the JÁTS, being descended, as they state, from Puniya, the eldest of the sons of Báih. They claim no Rájpút origin.

Puniyás

The SÁNGWÁN and Sheorán JÁTS are apparently closely connected, and have an identical tradition as to their origin. They say that their ancestors Sanga and Shora were Chauhán Rájpúts of Sirsá, these Chauháns emigrated, the SÁNGWÁN into Dádri where they held 40 villages and the Sheorán into Loharu, with 75 villages. They settled down and married Ját women, and so became JÁTS.

Sángwáns and
Sheoráns

Another account (see above) connects the SÁNGWÁNS with the Jákhar.

The Dalláls claim descent from a Rathor Rájpút who settled in Rohtak and married a Bargujar woman some thirty generations back. By her he had four sons, from whom the Dallál, Deswál, Mán and Sewág JÁTS have sprung, and these four tribes do not intermarry but compare the account of the origin of the MANS given above.

Dalláls.

The Sahráwats claim to be descended from Sahra, a son or grandson of Rája Anangpal Tánwar.

Sahrwats

The Goláras are a Shibgotra clan, and trace their descent from one Nimbují who founded a village near Bikáner. They have a tradition that as they could not agree on one of themselves to rule

Goláras.

CHAP I, H boys were better looked after than the girls, while in the case of Social Life. the Muhammadans it must be remembered too that we are dealing with very small figures and are therefore especially liable to be misled in any conclusions. From 10 to 20 there is a remarkable drop in the number of Hindu women. It is probable that there really is a considerable decrease here, for this is the nubile age for Hindu girls, and there is no doubt that many fall victims to early child bearing, but it is not improbable that just because these are the nubile years the age of a good number of girls who have not yet found husbands is minimised, which would increase the apparent scarcity of girls of this age. Muhammadan girls return a much better proportion in this period, but as they normally marry later they are less exposed to the perils of child birth—and also to the temptation of understating age—during these years than their Hindu sisters. The later Hindu figures are curious in that, though from 25 onwards there is a gradual decrease as would be expected in the number of women, the periods ending with five regularly return proportionately more than do the even tens. One would expect the rule noticed above to work constantly with both sexes which would leave the proportions between them unaffected. In the case of the Muhammadans the great increase of women from 20 to 45 at all events is probably explained by the absence of men of those periods of their lives in their regiments for in the small population with which we are dealing it needs the addition of only 500 men to reverse the proportions of the sexes. Beyond 50 it is possible enough that amongst Muhammadans a woman's is really a 'better life.'

93 In the following table I abstract the percentage of Hindu and Muhammadan males and females respectively that are single or married (including of course widowed) at each period of life. The figures are important as bearing on the three questions of the marriage age (which has already been alluded to in the last paragraph) of polygamy and polyandry —

HINDU				AGE	MUHAMMADAN			
Men		Women			Men		Women	
Married.	Single.	Married.	Single.		Married.	Single.	Married.	Single.
0	100	0	100	Below 5	0	100	0	100
5-10	97	8	92	5-10	3	97	4	96
10-15	75	63	35	10-15	13	87	21	79
15-20	43	55	45	15-20	47	53	33	67
20-25	25	72	28	20-25	57	43	21	79
25-30	19	81	19	25-30	51	49	17	83
30-35	16	84	16	30-35	42	58	13	87
35-40	14	86	14	35-40	35	65	10	90
40-45	13	87	13	40-45	28	72	8	92
45-50	11	89	11	45-50	22	78	6	94
50-55	9	91	9	50-55	18	82	5	95
				55-60	15	85	4	96
				60-65	12	88	3	97
				65-70	10	90	2	98
				70-75	8	92	1	99
				75-80	7	93	1	99
				80-85	6	94	1	99
				85-90	5	95	1	99
				90-95	4	96	1	99
				95-100	3	97	1	99
				Over 100	2	98	1	99

No doubt this legendary descent expresses what is the fact, *viz*, that the Hindú Bhátti Rájpúts and the Sidhu and Barár Sikh Játs are closely connected. But, as will be shown below in the case of Musalmán Bháttis, who are also connected, the common ancestor came immediately, probably not from Mathura, but from the upper Punjab.

CHAP I, C.
Population.
Sidhus

Most of the Sidhús of this district call themselves Barárs and insist on their near relationship with the founders of the Patrála, Nábha and Jínd States.

The Sindhu Játs appear to be connected with the Mán Játs, and claim descent from Sindhu, one of the twelve sons of Mán, a Punwár Rájpút of Garh Gazní, who settled in Patrála in the time of Rája Bhainipál. He adopted the custom of *karwa*, and so became a Ját.

Sindhús,

There are probably many Muhammadan Játs from the west intermingled with the so-called Pachhádás of the Ghaggar, though most of them now claim to be Rájpúts. There are also a few Musalmán Bágri and Deswáli Játs to be found in the district. They are commonly known as Mula (unfortunate) Jats. Their ancestors were apparently forcibly converted to Islám.

Musalmán Játs,

The Jhínwar (also called Kahár) is the carrier, waterman, fisherman, and basket-maker of the east of the Punjab. His social standing is, in one respect, high, for all will drink at his hands. He is also the common baker for the peasantry, the village oven being almost always in the hands of a Máchhi for Muhammadans and of a Jhínwar for Hindús. The term Máchhi is, as a rule, applied to, and is almost synonymous with, Musalmán Jhínwar.

Jhínwars,

The Juláhás or weavers are probably of aboriginal extraction and of the same stock as Chamárs. The present position of the two castes is, however, widely dissimilar. The Juláha does not work in leather, he eats no carrion, he touches no carcases, and he is recognized both by Hindús and Musalmáns as a fellow believer, and admitted to religious equality. The real fact seems to be that the word Juláha is the name of the highest occupation ordinarily open to the outcast section of the community, and that in process of time those who take to weaving drop their caste names and call themselves simply Juláhás.

Juláhás,

Khatíks rank slightly above the Chuhrás or scavengers, but are far below the Chamárs. They are great keepers of pigs and poultry, which a Chamár will not keep. They also dye and tan leather.

Khatíks,

Kumhar is certainly more an occupational than a tribal term, and under it are included members of several distinct tribes. The

Kumhars

CHAP. I. H. oneself as single when the marriage period is passed or in the fact that the married state tends to greater longevity than the single. If this is so, the figure on which attention should be concentrated is that for the age 35—40. These bachelors will mostly die old bachelors. The Hindu generally disbelieves in the possibility of dying continent, but at the same time the people of Rohtak are extremely clean living, the opportunities of an evil livelihood are small, and the disgrace that attaches to one great. These considerations and the figures support the belief, which most officers conversant with this tract of country have entertained, in the existence *sub rosa* of a system of polyandry. This institution is probably the first stage in development of a savage people after they have emerged from a more animal condition of promiscuity. It is the concomitant of female infanticide. Polygamy is a later stage of comparative luxury and indicates the ability to support a larger non-productive population. The family is the first organization, when all things including the wife are owned in common. The eldest brother is the head of the house but the younger brothers have their rights, and the universal survival of the *karewa* custom of widow remarriage among the Jats shows how the younger brother (though now it is not necessarily always the younger brother or any real brother) succeeds to the headship of the family on the elder's death. Nothing except polyandry which is even admitted by the people to occur though not countenanced, will explain these figures.*

As regards polygamy it is the exception for either Musalman or Hindu in the district to take a second wife except for special causes such as barrenness. The total of married persons (here of course excluding widows and widowers) are as follows —

HINDUS.			MUHAMMADANS.		
Male.	Female.	Per cent. of women.	Male.	Female.	Per cent. of women.
127,423	130,814	104	19,854	22,803	116

When it is remembered that the figures for Hindus include *karewa* married widows which is not marriage by selection, or election, and that a number of married men—a number which in the case of the Muhammadans would be sufficient to affect the figures very considerably—must have been absent in their regiments, it will be seen that the custom is indeed rare.

* A short note by a J. of my acquaintance gives of his son's resignation from the army to marry a girl who could not be traced in the army records, all his previous wives were too small to appear in the army records.

In a common case in which the army records showed that the soldier had a wife.

Looking at the restrictions on social intercourse inside the tribe they would appear to be a combination of various tribes of low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation.

CHAP. I, C
Population.
Máls.

The word *Mirási* is derived from the Arabic *mirás* or inheritance. The *Mirási* is the genealogist of Játis and inferior agricultural tribes. It is his duty to attend at weddings and recite the history and praises of ancestors and the genealogy of the bridegroom. Besides this, he is also the musician and minstrel of the people. There is a lower class of *Mirásis* whose clients are people of impure castes. Although such *Mirásis* do not eat or drink with their clients, they are considered impure by other *Mirásis* who will not eat or drink with them. The *Bhát* is the genealogist of the *Rájpúts*, and higher tribes, and also of some of the superior *Ját* tribes. The *Bhátis* are probably descended from Brahmans. Both *Mirásis* and *Bhátis* are hereditary servants of certain families, and the *Mirási* is frequently called in to do the *Bhát's* work when the occasion is not of sufficient importance to summon the latter. The *Mirásis* are also known as *Dúms*.

Mirási and
Bhátis.

The term *Mochí* as used in this district means the skilled worker in tanned leather as opposed to the *Chamáí* or tanner. The *Mochís* are usually only found in the towns and large villages.

Mochí.

The *Mughals* are not numerous in this district. They are to be found chiefly in the towns of *Hánsi*, *Hissár* and *Sirsá*, and most of them are either in Government service or have relatives in Government service. There is a notable family of *Mughals* at *Hánsi* who have considerable property in land there. The *Mughals* have been notified as an agricultural tribe.

Mughals

The *Nái* (4,150) or *Hajjám* is the barber of the country, and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with, or in place of, the family Brahman, goes on formal deputation to arrange the nuptials of his clients, and he is also the bearer of messages from village to village, such as news of weddings and other auspicious events. All ill-tidings are, however, borne by *Chuhrás* and not by *Náis*. The *Nái* is one of the menials of the village community.

Nái.

The term *Pachhádá* is applied collectively to the miscellaneous Musalmán tribes who inhabit the Ghaggar valley and villages adjacent thereto in the *Sirsá* and *Fatahábád* tahsils. The word is derived apparently from "*pachham*," meaning west, and has been bestowed on these people because they have within comparatively recent times migrated into the country from the west. The name "*Ráth*," meaning "hard," "cruel," "violent," is also ap-

Pachhádá

CHAP I H. of a permitted tribe resident in the same village sometimes the restriction will be extended to members of such a tribe living in an other village so strong is the feeling of relationship existing among people of one village. The Nare Jats of Madana Khurd have struck up an imaginary connexion with the Kadian of Beri and will not intermarry, although their brother Nares of Madana Kalan have no such scruples. The Goha Jats will not intermarry with Dagar or Salanka who were their jaymans before the Gollas lost their Brahminical status. Special feuds or friendships restrict marriage among other tribes as for instance, between the Deswal and the Chandhran and Phoghat, the Hudah and Dabas, the Gallat and Salakhan, or the Chilar and Chikara.

Customs
connected
with marriage

97 The ceremonies connected with marriage are much the same in Rohtak as elsewhere. An admirable account will be found in paragraphs 817 to 382 of Ibbetson's Karnal Settlement Report. There is no limit to the number of wives a Jat may have but he seldom has more than one *lyakta* (fully married virgin) wife at once and when he does it is generally because the first wife has failed to bear him sons. On the other hand he may have a *karewa* or widow married wife in addition. No woman can be twice married : *e.*, can go twice through the ceremony of *biah*. *Karewa* or widow marriage is accompanied by no ceremonies the woman merely resumes her bracelets and coloured clothes and puts up her hair again, signs of married life which she had abandoned at her husband's death. Sometimes there will be publicity before the brotherhood sometimes cohabitation alone is held to constitute *karewa*. Properly the ceremony can take place only with a brother's or cousin's widow. The explanation is that the tie is the agnatic tie and that the land is the property of the family. In point of fact however the widow often chooses to live as wife of her 'fancy man' and to relinquish all connexion with her husband's land. She cannot be compelled to remarry, but often the influence of the family is too strong for her and she has to yield to their wishes. If the younger brother or any younger brother or the next heir is unmarried or has no children, a *karewa* marriage with the widow is more likely to take place than if he has children or is married. Often a young widow will present a petition to the Deputy Commissioner asking for sanction to marry a man of her choice, but with such applications he is wise to have nothing to do.

Cases that do not admit widow marriage taunt the Jat with the proverb —

' & ja beti ! ! phere ch mar jao aur bahutere '

"Come daughter circle the marriage fire if this one dies there are plenty men."

(iv) *Chotías or Bhanekás*—These say that they were originally Chauhán Rájputs, but they appear in reality to be Dandiwal Játs, who were converted to Islám a few generations ago. The Dandiwáls themselves claim to have been originally Chauháns, and state that they emigrated from Delhi *viâ* Jaisalmír to Sirsá. CHAP. I, C.
Population.
Pachhádás,

The Pachhádás have obtained a very bad name throughout the district as cattle thieves. They are very bad agriculturists, being lazy and indolent to a degree, and quite improvident.

The Patháns in this district are for the most part descendants of the military settlers who were established in the district about the beginning of the last century. They have no political importance in the district, and their numbers are probably swelled by the inclusion of many persons who prefer the title Pathán to that of their own castes. Most of the Pathán settlers have come into the district from Rohilkand. Patháns.

The Rájputs are in point of numbers the next largest group of tribes after the Játs. They comprise 9 per cent of the population of the district, 78 per cent of them are Musalmáns and the rest Hindús. Politically speaking, they have been of more importance in the history of the district than the Játs, and though this importance is fast waning, they are still commonly held to be of higher social rank than all other agricultural tribes. Rájputs.

The Rájput of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors; beyond this not much can be said in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindús. He still retains his pride of birth, which leads him to look down on the far more worthy Ját, who is immeasurably his superior in industry and its reward, easy circumstances. Above all, the Musalmán Rájput or Ranghar has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic past time to a science.

The following are the principal Rájput tribes to be found in the district:— Principal Rájput tribes.

Baria	...	...	1,451	Punwár	...	...	7,405
Bhátí	...	...	6,582	Rágbansi	...	..	1,436
Chauhán	...	...	11,003	Rathor	...	...	506
Játu	...	...	13,403	Satraola	...	...	570
Joia	...	...	3,870	Tunwár	...	...	5,935
Mandabar	...	..	580	Wattu	...	...	1,852

CHAP. I. II. outer walls of the dwellings are completely closed towards it except round some open space into which the doors of the houses open and where the streets debouch. The roads leading to the village are generally broad enough to admit a cart up them, they often end in a blind alley each sub-division of the village being cut off internally from the rest. The doorways opening on to the streets are usually handsomely made of wood. Inside is the courtyard in which the cattle are stabled and beyond this the room where the household live; in many cases the door opens into this room itself. Through the gloom of the smoke due to the meal which is cooking it may be seen that substantial wooden pillars support the roof and that throughout the room brass dishes and pot spinning wheels baskets receptacles of grain etc are scattered about in comfortal confusion while the subdued murmur of the grinding of the corn mill is heard from some hidden recess. A ladder connects the roof with the ground through a trap-door; on the top of the house fodder is stored cotton and gram are placed to dry and the family sleep in the hot weather. The village rest house (*paras*) will be found situated outside the walls or in the middle where several roads meet. Before it on the platform are beds and cooking pots for the use of travellers on whom the barbers and chamar whose turn it is, wait. In the poorest villages the rest house is merely a large open shed. But in most it is handsomely faced with wood work, and part of the walls are brick built; while in many the rest houses are made of masonry throughout, and the plastered walls are decorated on their exterior with pictures of tigers and horses elephants and railway trains. Hindu gods and British soldiers. The house of the carpenter will be discovered by the wood collected round it and that of the blacksmith by the little furnace below the tree in front of it the oil man may have a buffalo at work on the mill the dyer's dwelling is recognizable by the skins of bright colored threads hung out to dry; and the pony of the barber will announce where that official lives. The trader will be found cleaning cotton outside his shop whose wall is adorned with texts and the blood red hand (feminine emblem called *thapa*) squatted inside amid grain bags oil jars and multifarious lodgers. Outside the village walls and often in a square to which lay in the village ditch the houses of the menials will be seen those of the chamars with high smelling tanning vats and skins full of curing matter hanging from the trees and those of the dhanaks with the webs stretched in front of them and the women and men going up and down and twisting the threads or rushing them into regularity. The potter's house in village where he exists will also be found outside the walls surrounded by brick pot-herd and a few fowls and chickens rush wildly about at the sight of the stranger and his horse and dogs set up a hideous clamour on every side. If line through the village you are probably looked down on by smokeys from the roof; long lines of women and girls will be seen carrying up water in brass or earthenware vessels from the tanks; an ill cart or burthened man will come up with a load of fodder; cattle stand round about the tanks and in the open spaces lead to the streets and children clad principally by son him roll in the dirt and play hooky (get idled) spent (it is due to) or thodman buff (ankh michkar). In the morning all are going as men go forth to their work and return again the evening very late; but at noon day the village seems almost deserted except the smoke of the fires on which the evening meal are simmering.

The head-quarters of the Bháttis are, or were, at Bhatner now in Bíkáner territory. Barsi, a Bhátti, is said to have seized it in 1285 A.D. Whether or no this fort took its name from the Bhátti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Rája Bharat. The only reason for preferring to accept this derivation rather than the more obvious derivation from the Bháttis, is, that it is less likely to have been invented. However this may be, there is no doubt that the first Bhátti chieftain who established himself at Bhatner was Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Ját marauders. At length, in the reign of Nasír-ud-dín Mahmud (1246—1266) it was restored, as a barrier to the inroads of Afghán and other invaders, the fort of Bhátinda, 40 miles to the north-east, and now in Patiála territory, being restored at the same time. At this period Zangez Khan was in charge of the Suba of Lahore. He was assassinated by order of Ghayás-ud-dín Bálban, who succeeded Nasír-ud-dín on the throne of Delhi, and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi was, after his father's death, compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand, Munshi Amín Chand, the former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming a Musalmán, and was left in charge of the fort. Bhairu's descendants for four generations continued to hold Bhatner, but at last Fateh Khan, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhátti rule at Bhatner thus lasted for about 160 years.

Fateh Khan, after his expulsion, retired in the direction of Sirsá, and betook himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahulád Khan, Náúm of Harrína, married a daughter of Muhammad Hasan Khan, and procured the grant of certain estates to his father-in-law. Hasan Khan was succeed-

CHAP. I. H.

Social Life

Furniture
of two houses

101 In every house there will be found for each grown up person a bed (*khat*), ranged by day in line in the lane outside, a corn grinder (*chakki*) a pestle and mortar to grind grain (*musal* or *musli*, and *ukhal*), the latter now a-days often of stone costing Re 1 instead of wood—a spinning wheel (*charkha*) and cotton cleaner (*belan* or *charkhi*), along the walls are earthen bins for grain, called *ko'hi*, *kuthid* or *kuthli* according to size. A number of cooking vessels, cups and plates (which are of brass in a Hindu's and of tin in a Muhammadan's house) are scattered about the room, the commonest of which are trays or plates called *thdi* and *thali*, large brass pots for water or *ghi* called *toknd* and *tokni*, the *ghilri* for melting *ghi*, and cups called *balkaurd*, *belud*, *kalord* and the *lotd* of the Punjab here named *gadi*. The iron plate for baking bread (*idwad*) will be upon the hearth. Hard by will be the *kadhauri* for boiling milk and the churn or *biloni*. Baskets of many kinds and names will be found about the house, the baby's basket which is carried on the mother's head out-of-doors and swung from the roof at home (*pdina*), baskets for keeping clothes, carrying Ganges water, collecting *jal* berries for seed, for taking food to the fields, and for keeping cotton for spinning*. Both earthen and brass vessels are used for bringing water from the well, but the former is cooler for storing in the house. The dress of the people is simple, but its gradations are sufficient to reveal the status of the wearer. The men wear a loin cloth and a vest (*kamri*) and a sheet (*chidar*—if double called *dohar*), a turban, and shoes (*pdan*). The plain turban of younger men is called *pdgri* and the twisted one of the older persons *khandica*. The highly coloured turban of young bloods is *chiru*. Malik Jats are fond of affecting a red *pdgri* as a sign of their superiority. The better class of people often wear a long coat, and a *dopatta* or shawl across the shoulders is convincing evidence of respectability. The women wear a potticoat or *gdgri*, a bodice or *kurti*, tall married and thereafter an *angi* to cover the breasts, and over the head an *orhnd* or sheet, often worked in crowns on one or both edges at home and often a bright one of foreign make. These too are frequently decorated with bosses and fringes of silver. The Abir woman may always be recognised by her blue shirt and red *orhnd* while the Muhammadan wears trousers generally of dark blue. A full set of women's clothes is called *til*. The value of a man's or woman's clothes varies widely according to its quality, and if made of the commonest village-spun cloth can be had as cheap as Rs 2 or 3. This would not include the *rafi* or padded quilt for winter and night use.

102 Amongst the Jats married women whose husbands are alive (*s adgria*) display a great deal of jewellery, often of a value exceeding Rs. 100. Commonest among this are the silver bangle

The Chauhán is one of the Agnikala tribes, and also one of the thirty-six royal families. Tod calls them the most valiant of the Hindú race, and to them belonged the last Hindú ruler of Hindustán. Before the seat of their power was moved to Delhi, Ajmer and Sambhar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jamna to Sambhal in Murádábád. Chauhán being the most famous name in Rájput annals, many people who have no title to it have shown themselves as Chauháns. The ascendancy of the tribe in this district does not appear to have been permanent, and the true Chauháns to be found here now have drifted in from time to time. They may be divided into two branches, the Nimrána Chauhán, and those of Sidhmukh, or as they call themselves the "Báráh Thal" Chauháns.

CHAP I, C,
Population.
Chauháns

The Nimránás are the descendants of Rája Sangát, great-grandson of Chábir Deo, the brother of Pirthi Ráj. They again are divided into two clans, the Ráths and the Bágautás, the former being apparently the older branch. The Ráths of the district trace their origin to Jatuásna and the Bágautás to Khatauli, both in the Gur-gáon district.

The Barah Thal Chauháns appear to have had a settlement of "twelve villages" near Sidhmukh in Bíkáner not far from the shrine of the famous Chauhán warrior, Guga, and to have immigrated thence into this district.

The Játús appear to be a branch of the Tunwár tribe, and their traditional origin is somewhat as follows.—

On the establishment of Chauhán ascendancy in the Tunwár kingdom of Delhi under the great Chauhán Bisaldeo, the Tunwárs emigrated from Delhi to Jilopattan in the Shekhawati country, north of Jaipur. Dul Rám, a son or descendant of Anangpál, reigned there, and his sons Jairát, extended the Tunwár dominion to Bagor in Jaipur. The present reigning family of Jilopattan are Tunwárs, and the tract is called Tunwárvati or the country of the Tunwárs. By a Sankla Rájput woman Jairát had a son, Játu, so-called because he had hair (*jāta*) on him at the time of his birth. Játu subsequently emigrated to Sirsá where he married Palát Devi, the daughter of Kanwarpál, Siroha Rájput, the Rája of that part. Another daughter of this Rája is said to have been the mother of the famous Guga Pir, who was originally a Chauhán. Kanwarpál made over the Hānsi *idāla* to his son-in-law, and the latter summoned his two brothers, Raghu and Satraola, from Jilopattan to share

Játús.

CHAP I. H. dog takes. The people are much addicted to the use of tobacco and Social Life. chamars are perfect slaves to the pipe. Women do not touch it

The daily task. 104 Of the daily task Mr Fanshawe gave the following admirable picture —

"From the day that he is old enough to control unruly cattle" or, it may be added "twist hemp ropes" and is considered worthy of some scanty clothes and a pair of shoes—the life of the Rohtak agriculturist is one monotonous round of never-ceasing work. The fields must be ploughed and prepared at least three or four times every harvest; the crop has to be sown, weeded and protected from numerous enemies winged and four footed a long and most wearisome task it has to be cut to be threshed and the grain and fodder have to be carried to the village. Then the ground has to be cleared again of the thorn and *pals* bushes; the leaves of the latter have to be beaten out for fodder for the cattle and the thorns have to be carried to the fences or enclosures and then it is time for the land to be got ready for the next crop. The cattle must be seen to and tended daily money must be earned by taking off the young stock to sell at the fairs or by carrying grain for the traders to the distant markets; in the well villages the wells have to be worked and in the canal villages the water has to be watched and divided and laid on the fields. The sugarcane crop with the peeling, carting and crushing of the canes forms a three-weeks task and at intervals it may be necessary to drive the cattle off to the hills in order to save them in a year of drought. To the very last days of his life the Jat must do something; few perhaps live to a very old age but those who do must turn to the tasks of childhood again—herd the cattle, rock the babies and even turn the spinning wheel* The women work as hard as the men if not harder. The heavy tasks of bringing in wood and fuel and water fall on them; they have to cook the food and carry it daily to the fields; they have to watch the crops; to them the peeling of the sugarcane and picking of the cotton belongs; and when there is nothing else to do, they must always fill up the time by tasks with the spinning wheel. If Jats do not sleep soundly of nights it is not for want of hard physical labour."

Division of time, etc.

105 Time is calculated in two ways, either by division of the day and night into eight *pahrs* each sub-divided into 8 *gharis* (22½ minutes) or by local calculation as follows —

1st watch of day	<i>kallewār</i>
2nd do.	<i>dopahrd</i>
3rd do.	<i>din dhaleh or din dhald</i>
4th do.	<i>din chhīp gayd</i>
5th do.	<i>pahr rāt</i>
6th do.	<i>ddhī rāt</i>
7th do.	<i>javār kī tarīkī</i>
8th do.	<i>din nikāl ruhāf</i>

From 12—2 a.m. is *ddhī dhaleh* *jile kīdī* is an hour before sunrise *handī* *isr* is about 4 to 6 p.m. just after sunset is called *gan dhalek* lamp-lighting or evening meal time *rotiyān kī lakat gārī* *kī kī lāl* it or *dand lāl*

A few Jats who have come in contact with English ways in the army or elsewhere use the divisions of the western clock.

* I have never seen this. The man who keeps near the women at the wheel is called a *chakkar* and is of considerable value.

The Tunwárs are a subdivision of the Jádúbansís, but are usually reckoned as one of the thirty-six royal tribes of Rájpúts. They undoubtedly form the oldest Rájpút tribe in the district. There are two strata of the tribe to be found representing two different waves of Tunwár emigrants. The first entered the district when the Tunwár dynasty, in the person of Anangpál I, was in the ascendant at Delhi and had not yet fallen before the Chauhán. The descendants of these earliest emigrants still hold the villages of Bahúna and Bosti and others, adjacent to them, and are specially notorious for their cattle-lifting propensities.

CHAP. I. C
Population.
Tunwárs

The second stratum consists of the Játús, Raghús and Satraolús, who are all off shoots of the Tunwár tribe, and who entered the district after the fall of the Tunwárs at Delhi.

The Wattús are, as far as the district is concerned, confined almost exclusively to the Sirsá tahsíl, but beyond the district they extend into Firozpur and across the Satlaj into Montgomery. The Sirsá Wattús are all Musalmáns, and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Firozpur and Sirsá. Traditionally they are closely connected with the Musalmán Bháttis and Sikh Sidhús, being descended from Rájpál, the son of Achal and grandson of Junhár or Jaunra, from whom also the Bháttis and Sidhús are said to be sprung.

Wattús:

Whatever may be the literal truth or falsity of all these genealogies, this much would appear to be clear that Hindu Bhátti Rájpúts, Musalmán Bháttis, Wattús and Joyás, and Sikh Sidhú and Barai Játus are all sprung from the great Yádu Rájpút race, and all separated after the return of the Yádús to India from beyond the Indus.

The Rangrez, who have been confounded with the Nílírís, are the dyers of the country. They dye in all colours except madder which appertains to the Chhímiba. Strictly speaking, the Nílíri dyes only in indigo and the Rangrez in other colours, but this distinction does not seem to be kept up in practice.

Rangrez

The Sânsís trace their origin from Márwár and Ajmer where they are still numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg; and then women very commonly dance and sing and prostitute themselves. They have some curious connection with the Ját tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bards. They are said to be the most criminal class in the

Sânsís

CHAP I I The census of 1901 returned no one in the district as speaking
 Language either Ahirwāṭī or Bāngaru, Harīānī or Deswālī, but 620 421 out
 and of the total population of 680,672 as speaking Hindustānī! Dr
 Literacy Grierson, who has kindly shown me an advance manuscript of his
 71 Jātī coming volume of the Linguistic Survey dealing with this part of
 language. India, puts the number of persons speaking Jātī (excluding the
 old Jhajjar *tahsil*) as 495,972

Literacy of 107 The census shows only 17,067 persons of whom 298 are
 the people. females as literate. Of these 4 717 are literate in "Urdu or Hindu
 stānī" 2 998 in "Hindī or Bhāshā," 34 in Gurmukhī, 9 916 in
 "Lāndo or Mahājānī," 391 in 'other languages and 848 in English.
 The extent of literacy often extends to little or nothing more than
 the ability to sign one's name and less than 3 per cent. of the
 population is classed as literate. More than half the literates
 qualify in Mahājānī. If we deduct these from the literate and the
 total number of Mahājāns from the total population, the literacy
 of the remainder of the people falls to 1·2 per cent.

Each main tribe and each tribal element of an occupational caste is subdivided into clans or *gôls* which may be taken to mean subdivisions of the tribe, each including all the descendants through males, of a real or supposed common ancestor.

CEAP I, C
 Population.
 Organization
 of tribes and
 castes Restriction
 on marriage

The tribe or caste as a very general rule is, whether Hindu or Musalmán, strictly endogamous, i.e., marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Ját clans account for their social degeneration from the rank of Rájpút. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnois though forming a single caste on the strength of a common religion were originally of diverse tribes, and the memory of their different tribal origin is preserved not by retaining the names of their tribes, but of the clans or subdivisions, and marriage between Bishnois of different tribal descent is forbidden, thus a Bishnoi whose ancestors were Játs will not marry one whose ancestors were Khátis.

Bánia is, as has been shown above, an occupational term, and Bániás of the Aggarwál, Oswál and Mahesri sections will not intermarry.

Again the great subdivisions of the Brahman caste already enumerated will not intermarry, thus a Gaur will not intermarry with a Kandelwál, nor a Sarsut with a Gujaráti. It has been already mentioned that the tribal subdivisions of the Mális, such as Máchi, Kíchi, Gola and also those of the Chamárs, Jatya Chandor, Bámbi, Meghwál do not intermarry. The same is the case among the Kumhárs. In short, where the name of a caste is an occupational term the caste is generally found to consist of distinct tribal elements which do not intermarry, and the tribe is thus, as an almost universal rule, endogamous. In some cases there are groups of clans or subdivisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rájpúts we have the Jatu, Raghu and Satraola clans said to be descended from three brothers, and no intermarriage is permitted among them, while Játus avoid marriage with Tunwárs, of which clan they are themselves an offshoot. The Mán, Dalál, Deswál and Siwál Játs do not intermarry on account of alleged common descent (Ibbetson's Karnál Settlement Report, paragraph 186)

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gochni, so that if the wheat fails the gram may spread and take its place. Nearly half the barley of the district is found on the Jhajjar wells of which it is the crop *par excellence*. As a *barani* crop it is preferred to wheat, withstanding drought better and needing less tith, but like it, is often mixed with gram, when it is known as *bejhar*. The pulses are usually sown mixed with millets, *mung* and *mash* with *jowar*, and *moth* in lighter soil with *bajra*. *Gowar* is mixed with both. Pulses generally are known as *masina* or mixtures and when themselves mixed together, as they often are in Jhajjar as *dhangrala*—in which form they are usually sold to the *baniya* and by him as *moth*, the pure crop being called *gori moth*. Cotton is primarily a canal crop, but in a year of good early rain fall a considerable quantity is grown *barani* in the stiffer soils of the northern part of the district where as in 1909 it sometimes answers better than the canal-sown crop.

Cane is grown in soil most carefully prepared and heavily manured. The ideal of ploughing is expressed in the proverb *Nau bar ganda, das bar manda*. Nine ploughings for cane and ten for wheat. After the plough follows the clod crusher. The allowance of manure is from ten to thirty cart loads an acre. A week after sowing the soil is broken up by hand before the cane has sprouted. This is known as *andhi kodha* and after it has sprouted the *motiya* grass and other weeds need constant removal involving in good tith 10 or 15 weedings, though it often does not get so much. The clod-crusher follows the weedings until the crop is about two feet high. Sown on a *palewar* (preliminary watering) it needs three more waterings before the rains break, when, if the monsoon is fall it will not be watered again until the end of August. Two more waterings are given after that if possible, and if the monsoon is poor it must have water in *Bhadra* to succeed.

It follows from the preparation the soil requires the time the crop occupies, and the demands it makes upon the strength of the soil that it is usually followed and often preceded by a fallow (as the crop is counted as a *kharif* crop there is always a paper fallow in the *rabi* whatever happens) the most approved rotation is to give two fallows after cane and then sow wheat but there are villages where cane follows cane as soon as it is off the ground with no real fallow for several years—a practice not to be commended.

Cotton is a crop which involves far less labour. Two or three ploughings suffice even when the land is *thapar*, that is consolidated by having last borne a *kharif* crop or an irrigated *rabi* crop. But if that crop has been cane the presence of manure in the soil reduces the number of ploughings. If the soil is *amud* that is *lax* from having borne an unirrigated *rabi* crop especially *gram* one or at most two preliminary ploughings suffice. Irrigated cotton is sown after a *palewar* from *Chet* to *Jeth*. It needs the

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *pakki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *pakki roti* can be eaten from the hands of those from which *kachhi roti* could not be taken. Jâts, Gujars and Ahîrs will smoke out of the same pipe stem (*naṇḍa*), and the same bowl (*kali* or *nârîal*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khâtis, Mâlîs, agricultural Kumhârs, *i. e.*, those who keep no donkeys, and Lohârs, and Râjpûts will smoke in the latter method with any of the above tribes excepting perhaps Lohârs.

CHAP I, C
Population
Social inter-
course among
tribes and
castes

The Nâî is regarded as somewhat inferior, and the above castes will not smoke with him, but will smoke out of his *hukka*, if the stem is removed. Râjpûts, Jâts, Mâlîs, Ahîrs, Gujars, agricultural Kumhârs and Khâtis will eat each other's *roti*, whether *pakki* or *kachhi*, but Râjpûts, Jâts and probably Ahîrs will not eat the *kachhi roti* of a Lohâr, as the fact that he employs a *kund* or water reservoir in his work like a Chamâr renders him impure. Brahmans and Bâniâs will eat the *pakki*, but not the *kachhi roti* of any of the above castes, and a Brahman will not eat *kachhi roti* from a Bâniâ. The general rule is that all Hindûs, except those of the lowest or menial castes, will eat each other's *pakki roti*.

Râjpûts, Jâts, Ahîrs, Mâlîs, Gujars, Khâtis will drink water out of the same metal vessel, a Brahman will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*manjâ*) with earth, or he will drink water from an earthen vessel belonging to them if it is new and unused. Jâts and the other tribes on a social equality with them will not drink from a vessel belonging to a Nâî.

From an economic point of view, the agricultural population of Hissâr cannot be said to be badly off. So far as the eastern and central portions of the district are concerned it would perhaps be nearer the truth to say that prosperity is the general rule. Towards the west, on the light sandy soil of the Bîgar, the conditions of life are certainly harder, but even here it would be difficult to say that poverty was prevalent. The standard of living among the Bâgrîs is certainly lower than it is among the Jâts to the east, but its requirements are not inadequately met by their surroundings. The Jât, whether Bâgrî or Deswâlî, is, as a rule, well conducted and peaceably disposed, crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel, and committed without premeditation. Cattle theft,

Character and
disposition

Jât

CHAP II, A. except where the crop is committed to the mercy of Rajputs or Pathans, and the soil is usually heavily manured in the case of wheat always so authorities differ as to the value of manure for Agriculture including irrigation. barley on brackish wells. Once the crop has germinated there is little labour beyond that involved in irrigation, for weeding is little done. The *batua* is indeed gleaned for the pot, but the *khartua* and *piara* are as often left as removed. In most well villages outside the Dahri circles the water runnels require owing to the lightness of the soil, to be puddled with clay each time they are used, which is a tiresome addition to the labour of the well.

Rain-land cultivation.

111 The *barani* cultivation is very simple, the stiffer lands going under *jowar* with its mixtures, or cotton, and the lighter under *bajra* and its mixtures. Both millets are usually sown with the drill, though on uneven sandy land *bajra* is sometimes thrown broadcast. The good husbandman ploughs all land not under gram in the winter as next year's millets are improved if the land is turned when cool. In *barani* villages *bajra* like cotton, will often get a little manure, though there is the danger of the crop being burned by this if the rainfall is scanty. *Jowar* is an exhausting crop and generally demands a following fallow though gram and even *gochni* will occasionally be sown after it if conditions are favourable. *Bajra* is followed by gram whenever the monsoon conditions permit, but this means scant ploughing and is the reason why so much of the gram of the district is a ragged crop and the normal outturn is low. The best gram is that grown *bhadkar*, that is on a fallow when the soil has been ploughed in *Bhadon*. It is a delicate and uncertain crop. It has great power to resist drought but will finally succumb with a rush it is easily nipped by frost or burned up by cold winds. It is dear to all the burrowing and nibbling orders of creation. In 1909, it fell a prey to grasshoppers, and in 1910 to field mice.

Like gram, *sarson* to do well, should be sown *bhadkar* and the difference between the crop so grown and that grown as a second crop is very noticeable. Of fibres *sani* (*erolalaria juncea*) is usually grown wet or dry in small separate plots and *san* or *patsin* (*hibiscus cannabinus*) around the edges of sugarcane fields. *Til* is grown amongst cotton, irrigated or not as the case may be.

The precariousness of the rainfall usually ensures ample fallows for *barani* crops and this enforced rest is the reason why the yield, when crop there is, is comparatively good.

Population engaged in or dependent on agriculture.

112 By the census of 1901, of the population totalling 630,672, 385,194 persons are engaged in or dependent on, pasture and agriculture. Of these 124,964 are actual male workers, 51,009 female workers and 209,222 dependents. It is surprising to find the female workers return data so much fewer than the male workers. This takes no account of the menial classes who are

The Bāgri Jāt is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district—a result no doubt of the hard conditions of life in his native sand-hills in Rājputāna. He makes up for his want of intellect, however, by thrift and industry.

CHAP. I. C.

Population

Bāgri Jāts

Indulgence in spirits and drunkenness is practically unknown, but opium is consumed in fairly large quantities by Sikhs and Hindu Rājputās. The Bishnoīs are not allowed by their religion either to eat opium, smoke tobacco or drink spirits, and excess in these matters is very rare in the district as a whole. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Moral character.

Education, in the strict sense of the word, is very backward, though the agriculturist is not slow to learn what are his rights or how far our law will support him in an attack on those of his neighbour.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., are collectively the largest land-holders in the district.

Leading families

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rājputni, from the neighbourhood of Benāres. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura.

History of Colonel Skinner.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rājputāna. In 1798 he was severely wounded at the battle of Uncarārah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related in the last chapter, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander, Perron, and led to a fierce struggle in which Thomas was overthrown at Hānsi. In this campaign Skinner took an important part, and made his first acquaintance with the Harāna country with which he was to be so prominently connected in the future. In the beginning of 1803, Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke

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irrigation.

The figures show an increase in sowings of 107 per cent. as compared with an increase of 6 per cent in the total cultivated area. Mr Fanshawe, however, considered his figures below the mark, and a comparison of seven years' average even if the result is a reliable and normal one, is not of great value with the results of a single year. It is natural enough that the increase of crops should be greater than that of cultivated area owing to the extension of irrigation. Marked increases are shown in cotton, cane and wheat the growth of these valuable staples being even greater than appears from the figures as those of last settlement include and the present exclude the failed areas. This is purely due to the extension of irrigation. Rice is disappearing with the disappearance of the unhealthy swamps and excessive irrigation by the aid of which it was formerly grown. Indigo is shown to be more extensively grown than at last settlement, but this too is really a vanishing crop. Its price has always fluctuated wildly, and the adoption of the synthetic dye has made its culture a more precarious speculation than ever. It is grown for seed only though latterly it is said to have been tested as a fodder crop. Gobar too is grown as a fodder crop being little if ever used for human consumption. The decrease in millets is probably exaggerated by the figures, though to some extent they have no doubt made way for irrigated crops. A portion of the crops now recorded as fodder and the greater part of the kharif failed crops must be credited to their present account. It is noteworthy that in the selected years more than one-fourth of the crops of the district were recorded as failed.

The average
outturn of dif-
ferent crops.

114 A detailed account of the estimated average outturn of the principal staples will be found in paragraph 31 of the settlement report. The figures are as follows in hundred weights per acre the variations being considerable in different parts of the district —

		Cwts	lbs	Cwts	lbs
Barley	—	23	24	10	8
Cotton irrigated	—	5	64	10	74
— dry	—	2	63	1	10
— dry	—	6	64	10	24
— dry	—	8	4	10	7
— dry	—	4	22	1	44
— dry	—	2	64	1	74
— dry	—	4	42	1	22
— dry	—	2	13	1	24
— dry	—	2	24	1	14
— dry	—	4	10	2	14
— dry	—	4	10	2	74
— dry	—	10	63	1	74
— dry	—	4	4	1	22
— dry	—	10	63	1	104
— dry	—	6	61	1	67
— dry	—	2	13	2	64
— dry	—	5	10	4	67
— dry	—	10	4	10	74
— dry	—	6	24	1	—
— dry	—	4	22	1	—
— dry	—	2	1	1	43

Of the remainder 1,000 were stationed at Hánísi under Colonel Skinner and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the *jágir* which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

CHAP. I, C.
Population
History of
Colonel Skinner

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiána. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second-in-command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hánísi employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corruption of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hánísi.

In 1867 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order, dated August 30th, 1868. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are the widow of Mr James Skinner, a grandson of Colonel Skinner, Mr Robert Hercules Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, Mr. Richard Ross Skinner and Mr. George Earle Skinner, sons of Mr. Thomas Skinner.

Present con-
dition of the
Skinner Estate

Except in a few instances the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *landás* or local agents.

The chief native gentleman of rank in the district is Bhai Zabharang Singh of Sidhowál in the Karnál District, who holds a *jágir* of 14 villages in the Budluda tract, transferred to this district from Karnál in 1868. He is a minor and his estate is under the Court of Wards in the Karnál District.

The Bhái of
Sidhowál

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Ghurri or *kolhu* round clod-crusher

Drāntī a sickle

Ganddai a long handled chopper to cut thorns or sugarcane

Kuhāri, a hatchet.

Phāld or *kassī* a large mattock spade

Khurpd a grass spud.

Dikri or *jindrāld*, a drag rake dragged by men for levelling high land

Gorī a similar instrument but dragged by bullocks.

Kasold a large mattock for weeding cane

Kasoli or *shuddli*, a smaller mattock for weeding cane

Gddī a cart.

Ladd the same without side wattles

Manjholi a small cart used as a carriage also

Tangli or *jeli* (*dosang*) a two-pronged fork If four pronged it is specified as *chausang*

Sāntā, an ox goad

Bel a chain used to secure cart bullocks at night

B lan, hand ginning mill also sugar press

Boyd a small basket to take seed or food to the fields

Charkhā spinning wheel.

Chhāj winnowing basket.

Idl a bucket for lifting canal water

Drdwd a scarecrow

Gharaunchī, a stand to prop a cart when out of use

Kachauli, a bowl used as a water clock.

Kolhu, a sugar press.

Palri a basket holding 10 or 12 *seers* of grain

Dotrdli a rake

The principal parts of a plough, their cost and life are as follows —

Jud the yoke *lakain*, *shisham* or *kikar*, two years—eight annas

Kanchud the three raised knobs *simal*, the four pieces that fit on the neck parts of the *jud*

Halas or *hāl* the straight piece joining the yoke to the plough or, the wedge fixing *halas* to *hāl* *sdli* or *kikar*, seven or eight years—Rs 2 8-0

Hāl the body of the plough *shisham* or *kikar*, six months—eight annas

Kas or *phāsi*, the iron share eighteen months—eight annas

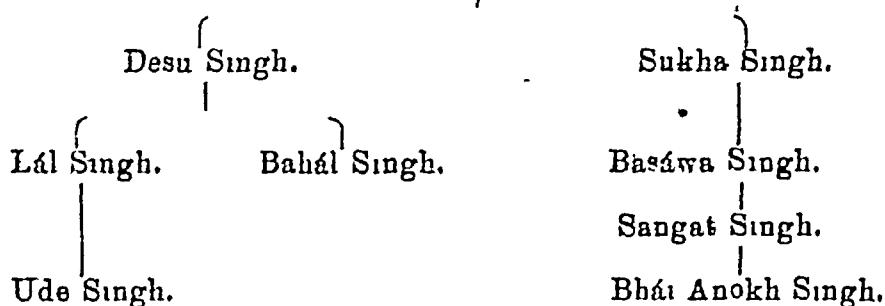
Panāfiri the wood supporting the share, *kikar* or mulberry, three months—one anna.

Bháis of Kaithal —

CHAP. I. C

Population
The Bhái of
Sidhová

BHAÍ GURBAKHSĤ SINGH



There is also a *jágír* of five villages in the Sirsá Tahsíl held by Saidár Jíwan Singh of Shahzídpur in the Ambála District.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Darbárs —

Bábá Bishodā Nand Singh of Rori, a descendant of Bábá Jánkí Dís who was rewarded with a small *muáfi* grant for his services to English officers in the mutiny, Rái Sábib Rám Sukh Dás, treasurer of the Hissár District, who owns about twenty thousand acres of land in various villages in the Sirsá Tahsíl, Lála Sohan Lál, treasurer of the Hissár District, who owns part of the village of Fatahábád Lála Jai Rám Dís, Banker of Bhiwání, Lála Shugan Chand, Banker of Hissár, and Lála Narsingh Dás, Banker of Bhiwání. Besides these there is an increasing number of Indian commissioned officers, all of whom are entitled to a seat in Darbárs. The most distinguished of these is Rasaldár Major Umda Singh of the 22nd Cavalry, who lives at Bapaura in the Bhiwani Tahsíl and has served as aide-de-camp to His Majesty the King. Darbárs.

Over two-thirds of the whole population of the district are returned as Hindús, the definition embracing all persons who did not return themselves as Musalmáns, Christians, Sikhs, Jains or Zorastrians. Among the persons classed as Hindús are nearly 116,000 Baurias, Chuhrás, Chamars Dhanaks and Sásnis. These persons are really outcasts from Hinduism, and though they may in a few cases call themselves Hindús, they are denied the right to that title by all orthodox believers in the Hindu faith. Religion. See Table 16, Part B

Hinduism in Hissár does not differ in any material particular from the standard type prevalent in the south-eastern districts of the Punjab. The ordinary Hindu peasant, though, as a general rule, he returned himself or was returned at the census as a Váishnava, is entirely ignorant of the more esoteric doctrines of the religion which he professes. He, of course, knows the names of Rám, Vishnu, Krishna and Nárayan, and habitually repeats them. Hindús and their sects

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The names of the important pieces which make up a cart are as follows — Wheels *paṛiya*, made of *kikar*, axle, *dhura*, the solid bus outside the wheels which keep them close to the body of the cart *hinkh* the main pieces which run from end to end which are made of *sal*, and on which the upper work of the cart rests *phar* the side poles *khundi*, on which are stretched a netting of bamboo and cord, *barris* the cross sticks which support the cart in front when standing, *dahi* and the log of wood, which similarly holds it up behind, *oldira*. The wattled flooring is called *chhisaan*. The *gharaunchi* is the trestle on which the cart is supported when repairs to the wheel are necessary.

Furnishings
of the well
Other imple-
ments

119 The main furnishings of a well are as follows — The wheel *chak* or *bhaun* the wood work collectively, *dhdnah*,* the rope, *id*, the leathern bucket generally made of buffalo skin, *charas* and the iron ring, round which the bucket hangs, *mandal*. The annual upkeep of well and bucket costs Rs 18 to Rs. 20. Besides the above implements there may be mentioned as necessary for the work of agriculture the threshing ground, *pair* or *gāṭta* with its upright pole (*m dā*) round which the oxen treading out the grain are driven the platforms made of earth or supported on upright poles (*ddwcha*) which are needed for the watcher of the crops to protect them from the birds and the *gofia* or *gopia*, the sling with which he discharges his mud pellets (*gola*). Not a few of the implements are clumsy but in some cases, at least, with cause. The cart must be heavy and strong to stand the joltings of the ruins of village roads the plough must be light, and not penetrate too deeply at the time of sowing, for the rainfall is not always sufficient to penetrate far into the soil, and a damp bed of not a few inches deep is needed below the seed, for its roots to shoot down into. In the Gohana *tahsil* the use of a lighter plough for sowing is spreading it is called *ndg* or *ndri* in contradistinction to the ordinary *baithial* or *modh hal*, while in the heavier soil of the Jhajjar *dahr* a stronger plough is some times seen.

* The
word is the
same in the
Hindi
and Urdu
languages
and is used
in the
Act

120 The sums advanced under the Land Improvement Loans Act (XIX of 1893) in this district are almost exclusively for the construction of wells. In the ten years ending 1903-04 only Rs 69,014 were so advanced. The smallness of the sum arises from no difficulty in obtaining loans, but from the uncertainty of finding sweet water in the well tracts. If the staff of borers which is shortly to be provided can find a method of tapping a sweet supply of water, loans under this Act will probably increase in amount. In the same period Rs 4,36,254 were advanced under the Agricultural Loans Act (VII of 1894), the annual

* The word is the same in the Hindi and Urdu languages and is used in the Act

duism, the classification was probably not incorrect, but its result was to obscure completely the statistics relating to the real and every day religious belief of the mass of the people. The Hissár peasant is in no sense an orthodox Hindu. He feeds and venerates, though he does not respect the Brahman, he knows of the existence and acknowledges the power of the great gods of the Hindu pantheon—Siva, Vishnu, the incarnate Krishna, &c. and occasionally worships them, especially Siva or Shíbji and Krishna or Thákurji. The temples of the former are very common in the Ját villages, and have been generally built as an act of *pun* by Bínias. The ceremony of temple worship is somewhat as follows. About once in two months or oftener, if he is getting on in years and has time on his hands, the zamíndár after bathing in the village tank proceeds to the village *shiwála* or *thákurdwára* and makes an offering (*cha háwa*) to the deity, which is, of course, appropriated by the officiating priest or *pujárl*. The worshipper then receives some Ganges water (*Ganga jal*), a supply of which is kept in the temple, and some leaves of the *tulsi* plant which will be growing in the enclosure; the *tulsi* leaves are dipped in the water and then applied by the worshipper to his forehead, and if Siva is the deity who is being worshipped, some of the water is poured over the *linga* or symbol of the god which is invariably found in his temple. The worshipper also makes obeisance (*dhol mán na*) before the idol of the deity. The act of worship is called *darsan* or viewing, and as it occupies a considerable time, is not to be entered upon unless one has ample leisure. Of the more strictly orthodox but inferior gods, perhaps Suraj Náráyan is the one who most commonly receives adoration from the Hindu peasant. He is worshipped mostly on Sunday; the more pious keep a fast (*barat*) in his honor on that day, which consists in eating only one meal with one sort of grain and abstaining from salt.

But although Siva and Suraj Náráyan are the two most important personages in the Hindu peasant's pantheon, they are too great for every day use. He lives as it were in an atmosphere charged with the spirits of departed saints, heroes, demons and others who are in a position to, and as a matter of fact do, exercise a benificent or malevolent influence on the affairs of mankind, and it is from them that he selects those who are to be the recipients of his every day devotion. It is not perhaps so much the case that he worships them with fixed ceremonies as he does Siva and Suraj Náráyan, but they are always, unconsciously almost, present to him as the beings who have the most immediate connection with his destinies.

The more common objects of worship of this class are the Bhuma or god of the homestead, and Sitla, the goddess of small-pox, who is worshipped mostly by women who mix sugar with

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Irrigation.

to which the vendor belongs. With the exception of some sales which were due to the famine of 1877-78 when the revenue was collected in full despite the urgent need of relief, very few transactions indeed can be attributed to the pressure of the Government demand. Indeed these transactions do not belong to the settlement of 1879 at all but having in many cases come on the records after 1879 are debited to its account. The cause of almost every sale was traced at village inspection* and for the rest they were found to be due to undue expenditure or special and unavoidable calamities. An expensive marriage, the extravagance of a childless owner, the death of the bread winner and the survival of a family too young to work, association with idle *fakirs*, the loss of cattle, the sale of land by an outsider who has been allowed to inherit in the female line—these are among the principal causes of sales. That sales are heaviest in Jhajjar is due no doubt to the fact that there are fewer savings there on which to fall back, and that less money can be raised on mortgage owing to the comparative inferiority of the soil.

It will be seen from paragraph 55 of his settlement report that these conclusions as regards sales reflect Mr Fanshawe's experience of 30 years ago. It can hardly be said however that the existing burden of mortgage is due in the same degree to special causes. The figures compiled for each *tahsil* when the several assessment reports were written, and now retabulated on the new basis, are as follows:—

Mortgage with possession.	TO NOTIFIED AGRICULTURAL TRUSTS.		TO OTHERS (INCLUDING BANKERS)	
	Total	Cultivated.	Total	Cultivated.
	Acres.	Acres.	Acres.	Acres.
P. Sah	24,113	20,163	22,815	22,803
Gohana	14,003	17,919	19,070	19,014
Jhajjar	27,350	24,178	20,709	19,071
District	75,466	72,260	62,593	61,723

Mortgage at the time of last settlement in 1879 seems to have amounted to 51,078 acres and has more than doubled since. The tables of periodical totals appended to the present assessment reports show how great has been the rise since 1890-6 the year that ushered in a long lean cycle in this part of the province. It cannot be denied that the people have, despite the liberal relief

instead of being burnt like an ordinary Hindu. He did not marry but devoted himself to the life of an ascetic teacher. His sayings (*sabd*) (to the number of 120) were written down by his disciples, and have been handed down in a book (*po'hi*) which is written in the Nágari character, and in a Hindu dialect similar to Bágri, seemingly a Múrwarí dialect. The "twenty-nine" precepts given by him for the guidance of his followers are as follows :—

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Tís din sítak—páneh roz ratwanti nári
 Será karo shnán—síl—santokh—suchh pyári
 Pání—bání—ídhní—itná líjyo chhán.
 Dayá—dharm hinde dharo—garu batái ján
 Chori—nindya—jhúth—barjya bád na kariyo koe
 Amal—tamákú—bhang—líí dúr hí tyágo
 Mad—más se dekhke dúr hí bhágo.
 Amar rakháo thát—bail tani ná báho
 Amáshya barat—rúkh líle ná gháo.
 Hom jap samádh pújá—bísh baikunthí páo
 Untís dharm kí ákhri garu batái soe
 Páhal deo par chávya jisko nám Bishnoi hoo

which is thus interpreted :—" For thirty days after child-birth and five days after a menstrual discharge a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking-water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the Teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, *bhang* and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmáns who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. And the last of the twenty-nine duties prescribed by the Teacher—Baptize your children, if you would be called a true Bishnoi."

Some of these precepts are not strictly obeyed, for instance, although ordinarily they allow no blue in their clothing, yet a

CHAP. II. A. concerned, for they are *sacrosanct* and immune from capture*. A fairly well-to-do Jat will in ordinary seasons, have from 8 to 10 head of cattle of kinds large and small in his yard and these will yield him four or five cart loads of manure yearly, but the famine cycle since 1896 has greatly reduced the numbers, and by consequence the income from the sale of *ghis* and stock which in 1878 Mr Fanshawe calculated at about one and a-half and eight lakhs of rupees a year and which together in the present settlement have been estimated at seven and three-quarter lakhs. In the famine of 1877-78 the losses in one way and another by death, sales transfers, were estimated by Mr Fanshawe who made some very careful calculations and cattle censuses to be not less than 150,000. Since then besides many years of scarcity there have been three famines, and although the returns of cattle sold at the fair are somewhat misleading owing to a custom—peculiar it is believed to the Delhi territory—which prevails in the rainland villages of selling their oxen after one crop has grown up and buying afresh for the sowings of the next crop so as to avoid the intervening expense of upkeep, yet a comparison of the transactions of famine with normal years shows the drain on the resources of the district. Thus the sales of oxen and cows in the famine year 1899-1900 were roughly 10,500 above those of the previous year and in 1905-06 ten thousand in excess of the year before. A better index is the sale of buffalo-cows which in 1905-06 were more than twice as heavy as in the preceding year.

A calf is called *bachra* or *bakri* according to sex for the first two years of its life then for two years more *bahra* or *bakri*, after which the full-grown bullock or *balad* is put to work and the heifer has her first calf and becomes a *gai*. If taken care of a bullock will be fit for work for about ten years after which he becomes old and is called *dhandi*. The oxen are emasculated at the age of about two and a half years by the *chamars* who follow the usual eastern practice of destroying the parts by blows from small sticks.

If well looked after, a cow will bear five or six calves, and live eighteen years. The average yield of milk is about five seers a day. The bulls of the country side are not all good. A large number of inferior animals who have been released as an act of piety wander about the villages and old bulls are left to mangle with the herds long after their prime of life has passed. The District Board owns nine Hissar bulls which are placed in charge of leading zamindars for the good of the neighbourhood. Buffalo-bulls are not common; most of the male calves are sold to dealers who take them to Sirsa and elsewhere where there is a demand for them. A young male buffalo is called *katra* for two years, and then for two years more *jatra*; after four years of life he reaches the dignity of a full grown

themselves only and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindús generally, is omitted. They do not revere Brahmins, but have priests (Sadhs) of their own chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the Holi in a different way from other Hindús. After sunset on that day they fast till the next forenoon, when after hearing read the account of how Pahlád was tortured by his infidel father Harnakash for believing in the god Vishnu until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Pahlád's sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (*gur*) in commemoration of Pahlád's delivery from the fire into which he was thrown, they break their fast. Bishnoís go on pilgrimage to the place where Jhámabáji is buried, south of Bikaner, where there is a tomb (*mat*) over his remains and a temple (*mandir*) with regular attendants (*puyáris*). A festival takes place here every six months in *Asau* and *Phagan*, when the pilgrims go to the sandhill on which Jhámabaji lived and there light sacrificial fires (*hom*) of *gandi* wood in vessels of stone and offer a burnt-offering of barley, *til*, *ghr* and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple and distribute *moth* and other grain for the peacocks and pigeons which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalmán, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnoís for the good of the temple and the animals kept there. Another place of pilgrimage is a tomb called Chhambola in the Jodhpur country, where a festival is held once a year in Chait. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons.

Another Hindú sect is that of the Sultanís or votaries of Sikhi Sarwar Sultan of Nigahaya, in the Dera Gházi Khan district. He is extensively worshipped by Játs as well as by Musalmáns and Sikhs. His followers will not eat the flesh of animals killed by *hatta* or decapitation, but only that killed in the usual manner by *hattá*. The saint has a shrine at Nau-thala in the Hissar taluk. The offerings are taken by the gauráns of the shrine who are called *paráhs* or *blarás*. Images of the saint's tomb are to be found in the villages, and offerings of sweetmeats, either 1 or 5 máunds, are made thereat.

Nand-panthis are often regarded as a subdivision of the Nanak Panthis, but are more properly a Hindu sect. They revere the Babá

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CHAP II, A and will produce six or seven young up to the age of twenty five, and will live for thirty five or forty years. A full-grown camel costs Rs 70 to Rs 100 they are employed chiefly in the carrying trade to and from Bhiwani and Rewari and places in the Gangetic Doab (which is called by the Rohtak people *Miyan Dab-darmani doab*), but in the sandier parts of the district are sometimes to be seen yoked to the plough.

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Camels are shorn once a year too, the male whose back and shoulders are not clipped giving about 8, and the female 12 *chitaks* of wool. Camel's hair sells for about 5 *seers* the rupee. Pigs, which are only kept by sweepers, are shorn for the brush trade while the donkey's saddle bags are often made of human combings.

Wool, sheep
and goats.

126 A very remarkable increase has taken place in the last few years in the number of sheep and goats kept in the district. Forty-seven thousand were recorded in 1875, while 121,433 were found to exist at an enumeration made in 1909. Some are kept by zamindars, especially Muhammadans who have had to reduce their stock of milch cattle owing to bad years, but the majority are kept by the *chuhra* caste and are either their own property or that of the butchers and farmed by them to the former on the *batai* system that is to say, the young are divided between the two parties the owner takes the fleeco and the *chuhra* the milk. With such an increase in the flocks shearing is of some importance it is very carelessly done, usually without any preliminary dipping twice in the year in March and September in the case of sheep, and once a year in the case of goats. A shearer who will dispose of 15 to 20 animals a day, receives a wage of from 3 to 4 annas. The hair obtained from a goat is about 4 *chitaks* and wool from a sheep 8 to 12 *chitaks*. Black sheep's wool sells for about Rs. 18 and white wool Rs. 20 a maund while a goat's hair does not fetch more than Rs 6 or Rs 7. The ewes produce usually four lambs one at a time. Lambs are called *bhedi*, kids *pat* or *palasra*.

Hides.

127 The skins and flesh of animals which die in all villages belong by custom to the village *chamar* the sweeper class generally receives one-tenth share of the flesh and takes the hides of horse donkeys and camels. A good skin of a cow or ox is worth Rs 8 or Rs 9 unprepared and Rs 14 to Rs 15 when tanned and the skin of a buffalo Rs 7 and Rs 14. Poor skins are worth much less. The skins which a *chamar* has to supply to a family during the year are worth about Rs 4. Cattle poisoning for the sake of the skins is happily rare.

The number
of cattle at
different
periods.

128 Cattle censuses are very unreliable for ordinarily they are not synchronous, only being prepared for a fourth of the villages of the district in any one year nor are they made with great care.

1881, and it is not necessary to touch on it here. The Jains appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankái, corresponding apparently to the Hindu Náráin, but their immediate objects of worship and reverence are the 24 *arhát*s or saints who have obtained final nirván (*mukti*) with Nirankár. They do not appear to reverence or feed the Brahmins, but they have Sádhus or priests of their own, and their *pun* or meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the Sádhus. They do not wear the *janeu* or sacred thread, they have a certain amount of reverence for the cow, bathing is not considered any part of their worship nor do they appear to reverence the *ling*, the symbol of Siva. Their scriptures consist of the 32 Sutrás written by Mahávír, the last *arhát*. The leading principle of conduct inculcated by their religion is abstention, not alone from taking animal life but from causing harm of any kind to any living creature (*jiu*).

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Population.
Jains

Of the 24 *arhát*s worshipped by the Jains, the most famous are Rikabdás, the first *arhát*, and Párasnáth and Mahávír, the last two.

Of the Jains there are two main sections, the Mandirpanthis and the Dhundiapanthis. The distinction between them consists in this that Mandirpanthis worship images of the 24 *arhát*s in temples, while the Dhundiapanthis worship no idols and have no temples. The present Mandirpanthis are the successors and representatives of the original Jains, while the Dhundiapanthis are a schismatic offshoot.

Jain sects.

(a) In the temples of the Mandirpanthis are always found images of one or more of the 24 *arhát*s and in any case that of Párasnáth the 23rd *arhát*.

Mandirpanthis

The Mandirpanthis are themselves divided into two sections—the Svetambaras, whose images are clothed and adorned with jewels, and the Digambaras, who worship nude idols.

(i) The priests of the Svetambaras are called *jatis*. The Svetambaras believe that women can obtain salvation (*mukti*), while the other Jains deny that this can be unless the woman is first born again as a man. The principal castes who follow the doctrines of the Svetambaras Jains are the Oswal Baniyas. There is a tradition explaining how the caste came to adopt this form of faith. The Oswal Baniyas were originally Rajputs of Orawari in Rájpútana; while they were yet Rajputs, a boy was bitten by a snake, a

Svetambaras

CHAP II, A. but the grass produced is not of a good quality and canal water cannot be got on to them. The barks are being gradually broken up for grants or leases to deserving officers and the remaining area is not great. Something might be done as a protection against famine if the Deputy Commissioners were empowered to require labour from each village to cut and store the *dub* grass that grows so abundantly in years of ordinary rainfall.

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irrigation.

Cattle fairs. 180 Two great fairs for the sale of cattle take place at Jahazgarh in September and March, the average annual number of bullocks, cows and buffaloes sold in the seven years, 1900-01 to 1906-07 being close on 88 000 while perhaps twice that number are exhibited. Prizes are given and fees are levied by a percentage on the price of the animals sold of one pice in the rupee. The average annual income from fees is between nineteen and twenty thousand rupees, of which the District Board contributes Rs 2 000 to provincial revenues and keeps the rest. The fair is a source of some income to the surrounding villages who sell fodder there. The fair is immediately succeeded by a donkey fair at Beri. Cattle fairs are also held at Dujana.

Cattle
disease

181 The more serious forms of cattle diseases are fortunately not very common in the district. Rinderpest (known as *mala* or *pet-chalna*) is rare. Haemorrhagic septicæmia (*galghotu*) only occasionally met with. Foot and mouth disease, however, (*rora chapka* or *munk kor*) frequently occurs in epidemic form and though not causing much mortality may seriously impede agricultural operations. The people sometimes employ an astringent gargle made of acacia bark and for rinderpest drenches of *ghl* and pepper are used and cauterisation of the swollen part is practised in septicæmia, while *ghl* and milk are administered internally but most faith is placed in a rope strung across two poles or from some convenient projections across one entrance of the village. On the rope are suspended charms written on paper generally by Muhammdan *fakirs* or particularly by a certain *ku* of Dujana at a cost of Re 1 or Re 1 4 and encased in some covering of tin or cloth etc. All the cattle are then collected and driven out of the village under the rope and water is sprinkled on the houses each side with a switch of *di* grass. A line of milk and water will then be sprinkled right round the village site and a pot containing rice or sugar etc. buried in the land of some adjoining village, taking care that the neighbours don't get wind of it. Till the ceremonies are complete no flour must be ground in the village or any crops cut or brought from the fields.

A line of cow dung drawn right round the houses of the village is another good preventive of cattle disease and assists

The Dhundias wear a cloth over their mouths, in order to prevent the entrance and consequent destruction of animalculæ; probably for a similar reason the Dhundias will not drink water in its natural state (*lacha pání*), but only that which has been warmed or otherwise treated (*pakka pání*)

CHAP I, C

Population
Dhundiaran-
this

The Báistola section of the Dhundias reverences the 32 Sutrás of Mehávír, which form the Jain scriptures, but the Terahpanthís have a separate scripture consisting of 52 slokas. The Terahpanthís will not protect one animal from the attack of another, but the regard of Báistola section for animal life will rise even to the length of doing this. On the whole the Terahpanthís, as compared with the Báistola, are a more advanced and more heterodox sect.

A complete account of the Arya Samáj is to be found in the Punjab Census Report of 1891. A branch of the Samáj was established at Hissár in 1889, and a Mandir was built there in 1893. In 1899 an orphanage was established at Bhiwání which has been the means of saving the lives of some 600 children. The movement appears to be flourishing.

Arya Samáj

Islám, looked at as a religious organization and as embodying a system of religious belief, presents itself to its followers in a much more definite and tangible shape than is the case with Hindúism, and in so far as it does this, it would be expected to have a greater effect on the moral and social life of its adherents.

Musalmáns
and their sects

As a fact, the Musalmán is a far more staunch defender of his faith and far less tolerant of adverse criticism than the Hindu. As often as not the Hindu zamindár when asked to explain points in his own professed religious belief will laugh with sincerely concealed incredulity in that belief, remarking that his religion is a *lacha* one, made only for the profit and advantage of the Brahman, but will generally end by saying that after all "Naráyan is the only one." To the Musalmán Islám is thus a far more living reality than is Hinduísm to the Hindu, but its effects on morality are much the same. Without much reference to a religious standard, the Musalmán regulates his conduct by the standard of social morality existing around him. In many cases the social customs of the peasant have not been affected much by Muhammadanism. Those tribes who were originally Hindu and were converted, whether forcibly or not, to Islam still retain their primitive social customs as to marriage, &c. But conversion to Muhammadanism has certainly had an effect on the character and temperament of the peasant which cannot be regarded as other than hurtful; in place of work carried on with contented thrift and industry, as in the case of the Hindu Jats, we find among the Musalmán agriculturists a

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A.D. to divert water to Delhi from the old channel constructed for the irrigation of the hunting ground of Hiesar Firoza. Seeking to avail himself of the former line as far as possible the great engineer took his canal out of that dug more than 250 years before him at Joshi and followed the natural depression of the Nai Naddi to Gohana, from which point he turned off in a south-east direction to Jatola below Kharkhauda, a line that may still be clearly traced through the villages of Rabrah, Katwal, Bhainswal Kalan, Farmanah, Bidhlan, and Khandah.

The alignment was faulty and the works below Gohana by which the water was diverted from the depression and sent east on one occasion gave way involving the disaster noted in Chapter I. In consequence of this a new line to the east was dug for the Delhi Canal, and Rohtak was served by a branch canal. After fertilising the country for 120 years the Rohtak canal, which under the Mughals extended only as far as Gohana, ceased to flow about 1760 A.D., amid the chaos of the dissolving empire. In 1795 the canal which according to George Thomas' memoirs had brought in an annual revenue of 14 lakhs, was described as "out of repair, dried up and in many places almost destroyed." It was spoken of regretfully then as the *nahr-i-bihisht*, the canal of paradise. Water was first restored in 1821, and four years later the canal was properly repaired and extended in 1831 to the town of Rohtak. It has run without interruption since then and during all the mad follies of the summer months of 1857 no one attempted to destroy the canal. Shortly after it was re-opened the famine of 1833-34 gave an immense impulse to irrigation and a second drought in 1837-38 led the people to turn their attention to the permanent use of the water of the canal.

But the *nahr-i-bihisht*, as it was called in fond recollection, soon earned a different reputation after it was re-opened. The alignment was still faulty, and made in the valleys the drainage of the country was blocked. From 1840 to 1870 one commission after another reported on the resultant evils of this alignment on the malaria engendered, on the universal prevalence of enlarged spleens on the sterility of the women and the impotence of the men on the excessive mortality especially among infants and on the rapid deterioration of the soil by water logging and the spread of salts. A very good account will be found in paragraphs 159 to 170 of the Karnal Settlement Report of 1888. Though the evil was never so great in Rohtak as it was in Karnal and Delhi which were nearer to the main line and received far more irrigation, the following figures from the reports of 1847 and 1867 show how rapidly the water level rose, and

Guga Pír, and his *jhandā* or pole, surrounded by a tuft of peacock's feathers, is often to be seen in the Chamárs' quarter and is also carried in procession by Chamárs in August and September. Chamárs also worship Devī and Māta and reverence Guru Nānak probably without any very definite idea as to who he was.

CHAP I, C
Population
Religion of
the
castes
medial

The Chamárs have a special class of Brahmans who are called Chamarwa Brahmans or Sádhs. No other Brahmans will hold any intercourse with them nor indeed are they generally regarded as Brahmans at all. The Chamárs sometimes burn and sometimes bury their dead.

The special object of worship of the Chuhrás (sweepers) or lowest caste of Hindu, is Lálbeg or Lálguru, whom they regard as an incarnation of the deity. His shrine is to be seen in almost every village in the Chuhrás' quarter, and consists of a mud platform (*cháuntra* or *chabutra*) with a *ghara* sunk therein and a pole planted in it as a symbol. Some of the Chuhrás also reverence Balmik, who they say was a *chela* or disciple of Lálguru or Lálbeg.

Chuhrás.

As noticed above the worship of village deities and saints makes up the largest portion of the religious life of the peasant of the district. An account of some of the principal ones is given below —

Village deities
and saints

Perhaps the one most widely venerated is Guga Pír, the saint of the Bagar, whose votaries include both Hindus and Musalmáns of all castes and tribes among the agricultural population of Hissár and the adjoining districts. Musalmáns do not, perhaps, worship him, but at any rate they regard him as a fit object for reverence. The Bishnois are probably the only agriculturist caste who do not worship him.

An account of the saint is given at page 256 of volume I of Sir H. Elliot's Supplementary Glossary. The local tradition about him is as follows —

Guga was a Chauhán Rájpút of Garh Dadera in Bikánir. His father's name was Jeop, his grandfather's Amarn and his mother's Bichal. She was a daughter of Kamarpal, Seroha Rájpút of Sirsá. He was miraculously conceived by the intervention of Gorakhnath who gave his mother some gugal to eat. Guga's famous horse was born in the same way. When Guga grew up he had a dispute about lands with his cousins Arjan and Surjan, sons of Kachal, brother of Bichal, who had also been miraculously born. The cousins wished for a share of Guga's possession but Guga

CHAP II, A used In 1878, to take three instances, Sarsadh, Mahmudpur, and
 Agriculture Butana were practically always irrigated throughout the estate
 Including the former had *reh* badly developed and the second to this
 Irrigation day complains of the lowness of the birth rate, yet each
 village bewails bitterly the reduction of its supply. No
 doubt individual villages have suffered, and there are cases where
 the irrigating arrangements are far from satisfactory yet, but
 the general benefit that has resulted to the district is unquestionable.
 There is now no drainage line that is blocked, *reh* has decreased,
 health improved, and a larger area is protected against famine.

It is often argued that in these recent extensions the canal department has overshot the mark, and that the administration has attempted an impossible task, but it must be remembered that the capacity of a canal is based on normal conditions which have been much disturbed by the long series of droughts following 1895, and that in this district, on the borderland of the rainless zone, where the demand for water dwindles away in a year of good rainfall, and trebles and quadruples in a year of drought, the department is confronted with a peculiarly difficult task. It is the fact that the *tails* of the canals, especially in the Rohtak *tahsil* are not yet well served and it is in order to try and send down more water that outlets higher up which are shown in the registers to have irrigated more than the area allotted to them are constantly reduced—a course which not unnaturally is a cause of much grumbling, and which is not always carried out with sufficient care, the supply being reduced after sowings which means the ruin of the crop. No further extensions should be made until the irrigation on the existing lines is fully assured. Judging from the experience of late years this will not be until the Bardah scheme is put in execution and the Western Jamna Canal draws off some of the water of the Eastern Jamna Canal.

The exist- 185 Turning now to a description of the existing system
 ing canal the Bhiwani and the Butana branches take out of the main Hansi line in Jind territory, just above the northern border of Gohana *tahsil*. Of these the Butana branch flows south forking in Gangana, the left branch irrigating all the villages in its way down to Kathurah, where it tails off, any surplus that comes going to Singh in the Rohtak *tahsil*. The right or Barodah branch ends in the village that gives it its name, the branch is very apt to silt. The Bhiwani *raj-ki* which has a discharge at its head of 400 cusecs flows in a generally south west direction. It divides in the extreme south of Garhwal into two branches the eastern being the Kanbaur branch and running to that village while the west branch flows on under its old name right across the south west of Gohana *tahsil* through Madanah and Babelia

Rúnichá in Biskáner. In the course of the year one blind person and one leper are said to be cured at the shrine, many are said to go there in the hope of being the favoured ones. Baniyás, Játs and Chamárs often wear images of Rímdei suspended round the neck. There is a shrine of his at Rawatsar in Biskáner, where there is a fair on the 10th Mágh Sudi and also in Bhádon. He is a special deity of the Chamárs and they take the offerings made at his shrine. Small mud shrines erected in his honour and adorned with a flag are often to be seen in the villages in the Chamárs' quarters.

CHAP. I. C.
Population.
Village deities
and saints.

Bhairon or Khetrpál is a village deity, whose chief shrine is at Ahror near Rewári in the Gurgáon District. He is the chief object of worship with the Hindu Gujars of the district. Their tradition is that he was born of a virgin. Many of the Gujars of the district attend a great festival held in his honour at Ahror in the month of February.

The worship of the Bhumia, or presiding deity of the village site, is of course common, and his small masonry shrine with its domed roof is often seen within the village site.

In addition to the above, there are many purely local heroes or saints, whose worship is confined to one tribe or a few adjacent villages, such as Kalapír, who is said to have been a Sidhu Ját, and is now worshipped by the tribe. He has a shrine at Khot Kalán, a Sidhu Ját village in the Hánsi Tahsil.

Another good instance of a tribal deity is that of Dahdada worshipped by the Lohan Játs. Lohan, the progenitor of the *gót*, had four sons—Mela, Tula, Ula and Chula. Mela and Tula founded Narnaund, the chief settlement of Lohans in the district, and Ula founded Bhaini, an adjacent village. Chula lived at Narnaund as an ascetic and became a Bhagat or worker of miracles, and was thus converted into a village godling. He is worshipped under the form of an oblong stone kept in a shrine at Narnaund. His Brahmans are Gauris of the Indauria *gót*. They are fed on the 11th Sudi of each month. He is also venerated by the distribution of ten sérs of sweetmeats and the digging and carrying of 101 baskets of earth from his tank.

The subject of superstitions is intimately connected and in fact merges, as shown above, in the entire religious system of the Hindu. Religion and superstition are to a great extent the same thing in his case.

A few superstitions connected with agriculture may be noted here :

Mangal (Tuesday) is a bad day for the commencement of ploughing (*hará*); Wednesday, on the other hand, is an espe-

CHAP II, A required but it is not yet always possible to run all the minors concurrently. Of the branches that take out of the Delhi main, the Bhalant *raibaha* generally receives first share of any surplus. The third main line, the Susea branch, does not touch the Rohtak district.

The large canals are called, as usual, *nahr*, and the main distributaries *raybaha*, there being local names as *khalsi* for a broad minor and *sikro* for a narrow one. As soon as the water leaves the outlet or *mori* and enters the zamindars channel (*khnd* or *dhnd*) the people are responsible for its distribution although the Canal Department, when desired to do so, draws up a *war bandi* or roster for them. The smaller runnels are called *phndi*. Both they and the *khands* silt badly and are not kept sufficiently clean. A few regulators have recently been tried which are intended to draw a constant supply through the *mori* whatever the height of the canal water is, but this matter is still in the experimental stage.

136 Some idea of the general increase of canal irrigation and of the fluctuations of demand in years of good and bad rainfall may be gathered from the following figures which with the exception of the first contributed by the Canal Department have been abstracted from the revenue entries. The quotations are in acres —

Year	Rainfall.	Watered.	Failed.	Total irrigated.
1842	367	—	—	61,878
Average 1843-84 to 1892-93	7	67,000	2,500	69,500
Average 1893-94 to 1894-95	30.26	67,201	1,665	68,866
Average 1895-96 to 1899-1900	14.41	1,20,848	10,845	1,31,693
Average 1900-01 to 1904-05	35.1	1,20,201	16,563	1,36,764
1905-06	27.41	1,01,024	2,300	1,03,324
1906-07	27	1,06,037	7,276	1,13,313
1907-08	7.73	1,39,201	43,443	1,82,644
1908-09	26.7	1,44,546	1,078	1,45,624

Up to the revised settlement of 1878 occupiers rates only were charged and the revenue of irrigated tracts was fixed as a wet land revenue but in the revised settlement it was determined to assess all the land at dry rates and take the wet land revenue in the form of an owner's rate fixed at 50 per cent. of the occupier's

dergoing gradual development ever since. At the present time our work includes the following branches:—

CHAP I C
Population
Ecclesiastical
Administration
and Christian
Missions

"(1) Educational Work. We have two girls' day-schools in the city, and zanána pupils are taught to read in their own homes. The schools are under Government inspection and receive a small grant-in-aid from the Municipality. The zanána workers have usually invitations to teach in quite as many houses as they have time to go to, sometimes more.

"(2) Evangelistic Work. This includes Sunday services, visits to villages and towns in the neighbourhood, teaching and preaching in Hospital and Dispensary, etc., etc.

"(3) Medical Work. Our first Hospital was a native house in the city, still used as a dispensary. This was opened in 1891. Our present Hospital was opened in March 1899 by Major Dunlop Smith, and the number of in-patients promises to be considerably larger this year than in any previous one. That the medical work is appreciated by the people is shewn by the distances from which patients come, or are brought, for treatment. They have come from Hānsi, Hissār, and even Sirsā, from Rohtak, Dādri, Rewāri, Koshi, Tushīm, Meham, Beri, Chāng and many other villages far and near. For the last two years plague work has been a special feature of the medical work of our mission, it is mostly carried on by house to house visitation. The Hospital and Dispensary receive a small grant from the Municipality—only, Rs 16 per month.

(4). Care of the Orphan Children. We have now nine of these under our charge. We keep them until old enough to be sent to Boarding Schools for training. "The objects of our Mission might be summed up as follows.—The spiritual, mental, moral, and physical good of as many of our Indian fellow-subjects, as we can influence and reach, especially the women and children."

"As regards *Finances*, only a very small proportion of the expenses of the Mission is met by local contributions. I have already mentioned the Municipal grants to School and Hospital. A small and very variable amount is also received towards the expenses of the medical work in fees from patients visited in their homes, who can afford to pay. But most of the expenses are met from Mission funds raised in England.

"The attitude of the people is for the most part friendly, though their ignorance and superstitious prejudices often prevent our doing all that we would for them in times of illness and trouble. Miss Theobald's famine relief work among them in 1897 and 1900, and the plague work last year certainly helped to make them look upon us as their friends. But the actual number of converts has hitherto been small."

CHAP II, A consent the Government should be entered in exclusive possession, as in the former records and admitting only a reversionary right of the villagers. Disputes as to possession were to be summarily decided on their merits in the usual way. These results were incorporated in lists which are filed in the Deputy Commissioner's office which have formed the doomsday book of all subsequent procedure and to which reference should be made whenever the rights in such pieces of land come under dispute.

Well Irrigation. 188 Mr Fanshawe gave the total number of irrigation and brine wells in the district in 1879 as 2 088 in use and 689 out of use. Of the former 1,798 were masonry lined. Of the total number of wells 1,310 were stated to be sweet, 546 to be *malmalah* (slightly brackish), 89 *maticula* (causing the wheat to tiller too profusely), 604 as bitter and 228 as very salt.

In the recent settlement the total number of existing irrigation wells was found to be 2,744 masonry and 878 unlined, or 3 612 in all. Of these 2 355 and 827 respectively, in all 3,182 were recorded as being in use. Almost all the wells are in the Jhajjar *tahsil*. The 2 448 masonry and 878 unlined wells then in Sampla and Jhajjar (now almost all in Jhajjar) were classified as follows —

	Masonry	Unlined.
Sweet	1,312	441
Malmalah	546	123
Brackish	744	228
Total	2 448	878

The manufacture of salt from brine wells has now almost disappeared and is confined to a few wells in Zaludpur which are not included in the above count. There has, therefore, been a satisfactory increase in the number of irrigation wells despite the disappearance of many old wells owing to the breaking of the cylinder, sinking of the water level or other cause. The bulk of the wells belong to, and are worked by the Jats and Ahirs though in the north of the district a few wells round the village site are devoted by Malis to the growth of vegetables. The universal method of well irrigation is by wheel and leather bucket though one or two enterprising men have attempted experimental demonstrations of the Persian wheel which have usually been frustrated by the local carpenter. The depth to the water is great. It is least in the south-east of the Jhajjar *tahsil* where in the old days of constant flood it is said that a man might drink from the lip of the well. Here the depth to the water is now about 21 feet. In the north-east of the *tahsil* it falls to 31 feet, in the centre to 30, and in the west to

The trees round the *ábád* are less numerous, the tanks not so large, nor in consequence of the greater proximity of light sandy soil so deep. At the same time we miss the large and handsome *chaupáls* and the masonry houses become less common.

CHAP I, C.
Population.
Villages

The houses in the Musalmán villages are generally far inferior to those in Ját villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Musalmán Pachháda villages in the north of tahsíl Fatahábád and along the course of the Ghaggar present a still greater contrast to those of the Ját. The houses are far poorer, often nothing more than thatched mud hovels and the villages are far smaller in size, less neat and less compactly arranged.

Few trees are planted round the village site, and what there are, are of natural growth. The thorn enclosures and *opla* stacks of the Ját village are absent, and the mosque itself is only a mud house, a little more respectable than the rest, with an open platform of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupál* or rest-house.

The Sikh villages of Sirsá resemble more or less the Ját villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean. Many of those, however, near the canal, are filthy in the extreme, and the zamíndár's attempts at sanitation are of the feeblest.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canal and the Ghaggar, the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dabai*), in which the run water from the surrounding higher lands naturally collects. As the village increases in size and more mud bricks are required, the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of dried fallen trees is devoted to repairing and enlarging the tank, or a rate is levied by the villagers among themselves for this purpose. So long as the tank water holds out, men and cattle drink from it and both bathe in it promiscuously, but some of the better villages reserve

Water supply

CHAP II C.

Section C—Mines and Mineral Resources

Mines and
Mineral
Resources.

Kankar

140 Kankar is found abundantly in most parts of the district at a distance of only 2 or 3 feet below the surface. Both the *lichid kankar* or nodules is found and the solid block *bhdtd kankar*. Licenses to extract it are given to private individuals on payment of annas 8 per 100 cubic feet of *kankar* dug, and to Government contractors and local bodies at annas 4 per 100 hundred cubic feet.

Salt

141 Salt is still manufactured in the Jhajjar *tahsil* at Zahidpur or Asadpur (so called, to distinguish it from another Zahidpur after the title Asad ud-doulat of the Nawab Faiz Muhammad Khan who did much to encourage the industry). The works form a part of the cluster of manufactories known as the Sultanpur Mahal, which are spread over an area of about 20 square miles. There are now only four manufactories in the Gurgāon border, and Zahidpur the last of the Delhi works, at Mubarikpur adjoining the Jhajjar *tahsil* having shared the fate of the Silanah works in Jhajjar and been lately closed down. Sultanpur salt is of fair quality and an analysis of the Zahidpur product made in 1905 showed it to contain 98.6 of sodium chloride as compared with 96 or 97 per cent. in Liverpool salt, but it cannot compete with the better Sambhar salt and the industry is rapidly decaying. Once there are said to have been 104 brine wells at work in 1879 there were 20 by 1906 the number had sunk to seven and in the following year fewer still were worked. The average annual outturn of salt which was 121,000 maunds in the seven years ending 1880 sank to 92,000 in the following three and to 2,400 maunds only in 1906-07 while the price apart from duty has sunk from Re 0-9-8 in 1878 to 3 annas the maund in 1907.

The salt is made exclusively from natural brine, the supply of which seems inexhaustible as some of the works have existed apparently for 200 years and no deterioration is observable. The brine is evaporated by solar heat in shallow *chunam* lime pans, which vary from 20 X 60 feet, to only 50 X 30, and in depth from 8 to 10 inches. To each well is attached one or more sets of pans each set consisting on an average of about nine pans so arranged that there is a slight fall from each pan into the one next beyond it. When, after the annual repairs, which take place about February immediately after the *Holi* the pans are all in order, the highest is filled with brine from the well, and the brine is allowed to stand there for one, two or more days according to the season and the weather, the period being shorter in the hot and longer in the cold weather. After thus standing the brine is run into the second pan the first being refilled and then from the second to the third pan and so on until the brine reaches the last pan but one, and there it is allowed to remain, receiving perhaps

The household cattle are generally penned at night either in the *angan* or in the *paoli*. Fodder is often stacked in the flat mud roofs. In some Ját villages the prosperous landowner has converted his mud residence into a substantial brick *haveli*, while in most such villages, there will be at least one or two zamíndár's houses with *pakla* gateways and fronts (*munh*). CHAP. I, C
Population
Houses

The houses in Rájpút villages, both Hindu and Mussalmán, are built on much the same general plan as in the case of Játs, but, as a rule, they are less neat, and in many cases, a far greater number of families live together in one enclosure than in the case of Játs.

In some cases the household will consist of a large enclosure subdivided into minor ones which contain one, or more *chulás*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and kamíns are also allowed to live in the household enclosure.

The type of house common in the Bágar shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule, the soil is not adapted for the construction of mud roofs, as it is too light to withstand the rain, the roofs are in consequence made of the thatch of *bágra* (*karbi*), the walls being mud. Such a house is called *chappur* or *kúdi*, and several of them will be found arranged round the *angan* or enclosure, which, if the inmates are fairly prosperous, will be provided with a mud *polai* or entrance thatched with straw. Another still poorer class of Bagri dwelling is the *phompi*, which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bágra* straw. In the better and more prosperous Bagri villages the type of house is similar to that in Ját villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachhádá villages on the Ghaggar tract. The villages in that part are very small and the houses far more scattered than in the larger villages to the south. The typical Pachhádá's house consists of a one-roomed mud hut called *kúdi* or *lotha*, standing in the middle of a thorn enclosure called *angan* or *sath*. There is generally a smaller inner enclosure for the cattle called *bágra*; the *angan* also contains a thatch supported by poles called *chán*, which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachhádá villages to the south of the Ghaggar tract approximates more closely to the type prevalent elsewhere in the district as described above.

CHAP II, D.

Section D—Arts and manufactures

Arts and
manu-
factures.Leather
workers.

144 Rohtak is pre-eminently a rural district and though nearly every village has its *khatī* or *barhī* (carpenter) and *lohar* (blacksmith), its potter its *chamars* (cobblers) and *julahas* (weavers) and the common processes of cleaning spinning and weaving cotton, of making shoes and thongs the beds, carts and agricultural implements, the clothes and earthen vessels used by the people, may be everywhere observed there is little in the industries of the district that deserves special note. The figures for castes and occupations will be found in tables 15 and 17 respectively.

The *chamar* of this tract of country is far more than a worker in leather. After Jats and Brahmans he forms the most numerous caste in the district, he is the indispensable agricultural labourer, and the village coolī or *lagari* ('fag') and is as often a weaver as a worker in leather. When he tans at all he generally only rough tans the hides with a preparation of lime and soda and then sends them to Delhi to be properly cured. The real tanning of the district is mostly in the hands of the *khatīs* who numbered only 1,019 in the census of 1901. They preserve the skins of goats and sheep alone and dispose of them locally to the *chamars*. The skin after being soaked for a day or two in water is stretched on a frame on the ground and then treated with a paste of *poicar* flour crude salt and the juice of the *al* (*calotropis procera*) plant. The skin is then put twice after intervals of four or five days into water and the hair scraped off, and lastly put for a few days into an earthen ves of containing a solution of lye and then rubbed over with salt and pulverized *kikar* bark (*acacia arabica*). The skin is ready for sale in fifteen days in the cold weather but cannot be cured under a month in the hot season. The maximum price fetched is about Rs 2.

Kalanaur was at one time famous for its saddlery which was made of bullock hide and highly decorated by the insertion of strips of different colours. Many of the native cavalry used to procure their equipment here but the manufactories of Cawnpore and the adoption of a severer style of saddlery have driven the Kalanaur products out of the market and the industry is practically decayed.

Aucy

145 The pottery of Jhajjar which in the exhibition of 1864 was described as the best unglazed collection of the province and figured again in the exhibition of 1909 is superior to the usual productions of the village *kumār* (potter) being finer and better finished and showing some originality in colouring and design. The clay which is dug from one of the tanks near the city is dark grey and very tenacious and the chief colouring matters used are *lani* a red clay largely obtained from Gurnani in the same *tahsil* and applied before baking and a mixture of *kikar* gum and mica the latter of which is fetched from the hill near Mahrouli in Delhi. They mak

CHAP II D turbans interwoven with gold and silver thread and for muslin of a particularly fine texture called *tan-eb* or "body adorning," which Mr Lockwood Kipling considered to be the best produced in the province This industry (itself dependant on machine-spun thread) has suffered by the death of its chief craftsman, Munnawar ud-din, but still more from competition with machine-woven cloth which must ultimately kill it entirely There are now only two families employed in it.

Dyeing and stamping.

147 Dyeing was once a speciality of Jhajjar and in by gone exhibitions collections of country dyes sent from the district have shown a remarkable range of colour, but now aniline dyes which are at once cheaper and less tedious to apply, have swept all away excepting indigo which is regarded more as a convenient disguise for dirt than as a colour It is taste and atmosphere rather than the inherent taste and skill of the Indians that have produced those delicate blends of colour which are associated in England with oriental taste Some of the restorations lately undertaken in Agra and of the modern work done in Rajahs' palaces show that Indian taste delights in every vivid and bright colour and that the crude contrasts so produced are not merely due to the demoralizing effect of European example The aniline dyes afford an opportunity never before presented of gratifying this taste though some of the most beautiful colours are now reckoned unlucky by Hindus whose scale of auspiciousness begins with bright orange and goes through every variety of salmon and rose colour through scarlets and crimson to magenta The greens in popular favour are a violent apple green and emerald green and the only blue that is really liked is the raw and crude Chinese blue of European colour makers An aniline dye can be equally well applied everywhere there is now little export of dyed cloth from Jhajjar

Cloth stamping as opposed to dyeing, is done by the *chhimba* caste in many villages The cloth to be decorated is first washed in water and then steeped in a solution containing pounded *mdici* and *hadra* and after dyeing again immersed in a solution containing gum and alum when women's clothes are to be printed, and *gur* gum and iron-dust in the case of floor cloth-quilts, etc The dyed cloth is slightly dampened again before the printing is done This is effected with carved *shisham* wood dies made by the village carpenter and called *adneta* or *chhdpi* Gum is an important ingredient in all the colours employed The work is not of much artistic value and it is chiefly done for local use

149 Many of the village houses have well-carved door frames, though the work seldom shows originality The masonry houses are often fine and some really delicate work is to be seen on some of the better houses in Ahulana and particularly on the Jain

List of ornaments worn by women of Hissar District—contd.

CHAP I. C

Population.
Jewels.

Names of ornaments.	DEFINITION.	ESTIMATED COST IF MADE OF	
		Gold.	Silver.
NOSE ORNAMENTS.			
Nath	A large nose ring, one side of the ring being ornamented with a belt of jewels and gold spangles or a few pearls, a pendant (<i>lathan</i>) is hung to it. The ring is about three inches in diameter, made either solid, hollow, or like a sword.	50	...
Laung	A small nose stud, let into the flesh of the nostril on one side, with a pearl or turquois on it.	2	...
Bulak	A pendant, in the shape of a spoon, worn in the nose (or a leaf-shaped pendant nose ornament worn by both girls and married women, but never by widows)	15	...
Kolli Laung ...	Just the same as <i>laung</i> but its handle (<i>nall</i>) is a hollow tube through which nose ring (<i>nath</i>) is passed	2	...
Mechhli	A ring with fringes carved into the likeness of a fish ...	15	...
NECKLACES AND NECK ORNAMENTS			
Tesh	A plaited ornament comprising three beads	150	...
Tal hli tail ...	A spherical plate cut into curves, worn plaited into a ring	200	...
Gal pata	A collar or necklace of a great number of chains ...	300	.
Mala	A plain necklace of gold beads perforated, often alternated with corals.	100	7
Pach lari	A set of five chains with 300 beads	150	...
Sathari	A set of seven chains with beads	200	...
Talri	A set of three chains with 20 beads	100	..
Sanjroi	A linked chain	200	7.
Kathla	Made of a set of chains with a single jewelled pendant (<i>gajra</i>) hanging from it	200	...
H'r	A net work of chains with star shaped spangles on it, the chains running into a plate on each side of the neck, linked with a chain over the neck	200	25
Chamr-kall ...	A necklet consisting of a string of twisted silk, on the end of which a number (40) of long narrow tapering and pointed beads like the dots of chess are fixed	50	7
Kash'a	As above, but beads are round, bored through the middle to the neck	100	.
Jas'ala	A set of a row of beads ... ..	...	7
Pam'yal	A set of twisted silk, from which a round tapered chain, called <i>gajra</i> or <i>gajra</i> is made ... ..	...	25
Kash'a	A set of twisted silk, from which a round tapered chain, called <i>gajra</i> or <i>gajra</i> is made ... ..	...	25
Cash'a	A set of twisted silk, from which a round tapered chain, called <i>gajra</i> or <i>gajra</i> is made ... ..	...	25

CHAP II, D small trays) and *gharials* or gongs, but only the first require a mould while the other two are hammered out. The quality of the Nagar *kans* is highly esteemed and the vessels are said not to sour food so rapidly as the manufactures of other districts. About Rs. 4 000 worth of this ware was reported to be made at Nagar in 1907 and about Rs. 500 worth of brass vessels of which only one third were retained for local consumption. The exports are mostly to Sonapat and Panipat.

Gold and
silver manu-
factures.

150 There is a great deal of silver and no little gold jewel-ry worn by both sexes in the district the bulk of which is locally made. The work is all in the hands of *sunars* who are almost entirely Hindus. The general character of the work is somewhat massive and barbaric but the effect especially of the various arm ornaments worn by women is by no means inelegant. In the east of the district some jewellery is produced of a quality that finds a ready sale in Delhi, but the bulk of the *sunars* only make ornaments to the order of their local clients. A study of the many forms of the ornaments is interesting, and will often tell the religion of the owner and in a woman's case her civil condition, whether she is single or married, whether she has yet joined her husband in his house or not. It was estimated in the district monograph furnished in 1880 that the value of the annual import of raw gold and silver respectively reached Rs. 1 60 000 and Rs. 3 60,000 and that the net profit earned by the *sunars* of the district in working this into ornaments was not short of a lakh of rupees.

Glass bangles.

151 An enormous quantity of glass bangles is worn in the district, for women of every class and caste delight in them, and it is with sorrow that a widow has to break them off her wrists. The bulk of them are imported from Meerut and Panipat, but they are also made in Daulatabad in the Jhajjar *tahsil* where there is a colony of some 50 families of *kacheras* engaged in the industry. The *kach* or rough slag glass, from which these people derive their name and their trade, is produced by smelting an alkaline earth found in Gurgaon, Multan and elsewhere, and stocked in most bazars. It comes in three colours, the raw muddy green politely called white dark brown black, and yellow, and the *kachera* makes a fourth red, by mixing 3 chitaks of copper to the maund of raw *kach*. His materials cost him about an anna a *ser*, and a *ser* produces about 80 bangles which are rolled off on a spindle after melting the slag in a furnace. As he sells them to the retailing *manjar* at 1,000 the rupee, his profits are of the scantiest and indeed seldom exceed two or three annas a day. There is a third class the *lalkera*, who often only sells bangles as the *manjar* does but sometimes further decorates them with lac, whence his name.

List of ornaments worn by women of Hissar District—concl'd. CHAP I, C.

Population
Jards

Names of ornaments	DEFINITION	ESTIMATED COST IF MADE OF	
		Gold	Silver
FINGER RINGS.			
Arbi ...	A small cup of little depth, fitted with a looking glass, having a thin ring beneath, worn on the thumb.	40	2
Chhalba	A thin round ring, plain or stamped ...	5	0.4
Anguthi ...	A ring set with one or more stones ..	10	0.6
Hath phal	A flowery ornament worn with chains on the outer part of the hand.	10	5
Tagri ...	A chain with a hook on both ends, worn all round the waist	...	20
ANKLETS			
Kari ...	A fine sort of <i>Jara</i> , worn on the ankles ..	...	30
Jhang ...	A large hollow bored ring with beads introduced into the hollow, which rattles when the wearer walks.	..	12
Tora ...	A chain of links interweaved together with broad clasps, worn on both the ankles.	..	15
Pazab ...	Is a <i>tora</i> , with pendants of silver, which clink together when the wearer walks	...	40
Churi ...	Large stamped <i>karas</i> , four or six, often fringed with pendants	.	30
Dank ...	A large solid ring curved according to the natural form of foot.	.	30
Santila ...	A sort of <i>tora</i> of intermingled chains ...	..	40
Chhelkari	A smooth <i>Jara</i> like <i>jhang</i> ..	.	20
Lansar ...	A ring ...	...	50
TOE ORNAMENTS.			
Chhalba	The same as finger <i>chhalba</i> but somewhat larger than that.		0.5
...	An interlinked chain, worn across the toes		4
...	A <i>chhalba</i> fringed with trailing balls ..		6

Before going to his work in the fields in the early morning (*laband*, *biswala* and *chhalba*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or butter milk. *Rabri* is frequently eaten at this time, especially among the Bagri. It is made by mixing *liger* flour with water and whey or butter milk (*lassi*). This is put in the sun until it ferments. Some salt and a few *lassi* is then added and the whole put over a smouldering fire till morning when it is eaten with *lassi*.

CHAP II E *delusive as a famine year starting with a failure of the monsoon* is not coincident with a calendar year. The figures for these four years however show that not only did Rohtak import much more grain and pulse than it exported in each year, but it imported a greater maundage of every kind. The explanation of this phenomenon appears to be three fold. In the first place a considerable quantity of sugar is, as already stated, exported by road to Bhiwani and so excluded from the figures. In the second place the figures for grain and pulse include cotton seed, and owing to the large number of stall fed cattle in the district, the consumption of this commodity is far in excess of the local production. Thirdly, the principle exports are valuable out of proportion to their weight and bulk *e.g.*, cotton, hides, *ghi*, and raw sugar. These are all weight for weight more valuable than grain. On the other hand, the imported articles not produced at all in the district as cloth, stone, iron, wood, oil, all weigh very heavy. The following figures compare the imports and exports at Rohtak station for cotton, *ghi*, hides and raw sugar (even thousands of maunds) —

Year	COTTON		GHI.		HIDES		RAW SUGAR.	
	Imports	Exports	Imports	Exports	Imports	Exports	Imports	Exports
1906	57	89	—	8	1	1	26	7
1907	10	52	7	6	1	1	27	217
1908	—	21	1	8	1	1	1	119

The inward traffic consists mainly of refined sugar from Bareilly and Shahjahanpur, cotton seed from Cawnpore, Aligarh, Hathras etc. cotton goods from Howrah and cheap grains from the United Provinces and the Panjab.

Section F —Means of Communication

Rail 75

100 At the time of the first revised settlement in 1870 no railway touched the district though the Farrukhnagar branch of the Rajputana Malwa Railway terminated only one mile from the southern border of the Jhajjar *tahsil*. Two railways now traverse the district but of these the Rewari Fazilka branch of the Rajputana Malwa Railway merely cuts the south west corner of Jhajjar with stations at Kesh and Jharh and is very little used. The railway of importance is the trunk line of the Southern Punjab Railway from

tract and buy grain, probably gram and bailey or gram, and carry it southwards or into the Bikáner territory where they may expect to realize some profit by its sale.

CHAP I, C.
Population
Divisions of
time

The Deswáli Ját and the Rájput comparatively seldom leave their villages in this way, and in the seasons wherein there is no agricultural work to be done they are, so far as the *báráni* tract is concerned, comparatively, idle for considerable periods together.

The life of the village housewife, when not in *pardah*, is, on the whole, a hard one. She goes to the village well with the *ghara* on her head draws water twice in the day, she cooks the morning meal, and when the men are at work in the fields carries it out to them there, at the seasons for weeding and harvesting she does a considerable share of this work, and after going home has to cook the evening meal. In addition to this she has to collect the cow-dung from the fields and make it into *opla*, which is the almost universal fuel of the district and to spin the cotton (*ru*) into threads. The life of the Ját and Bagri women is one of practically unremitting toil.

The names given to the divisions—of the day vary considerably in different parts of the district.

Divisions of
the day.

Shortly before sunrise ... Baghipati, pilabadal, lohipati, parbhút (Bagri), bangvela (Pachhádi), minatvela (Sikh)

Sunrise.—Sunrise to 10 A. M. Dimnikale, ugmána (Bagar), kalewár, vadivela, lassivela (Sikh).

Midday ... Dopahar, rotivela.

Noon to 2 P. M. ... Dindhale.

Late afternoon to sunset ... Hándiwár (Ját), pashára (Bagri), peshivela (Pachhádi), taorivela (Sikh).

Sunset — 7 P. M. to 8 P. M. ... Jhimanwar (Jat) = food time.

9 P. M. about ... Sota, sotavela (Sikh)

Midnight ... Adhurat.

Midnight to 2 A. M. ... Paharla tarla or rattihale

There are a fair number of children's games known in the district. The commonest are perhaps *pe d*, which is practically the English hopscotch, and *labarlin* which much resembles

CHAP. II. F by a ditch or mud embankment from the rest of the road) on which country carts could be tabooed, and light traffic only allowed this would soon consolidate into an excellent track, like the canal banks where carts are interdicted, and repair would seldom be necessary. The more important of the unmetalled roads besides that already mentioned are as follows —

- | | |
|-----------------------|---|
| I — From Gohana | $\left\{ \begin{array}{l} 1 \text{ To Panipat.} \\ 2 \text{ To Sonipat.} \\ 3 \text{ To Jind} \\ 4 \text{ To Hissar} \\ 5 \text{ To Mehra running onwards to Bhiwani.} \\ 6 \text{ To Kharkhanda.} \end{array} \right.$ |
| II — From Rohtak | $\left\{ \begin{array}{l} 1 \text{ To Kharkhanda and on to Sonipat.} \\ 2 \text{ To Jind} \end{array} \right.$ |
| III — From Kharkhanda | $\left\{ \begin{array}{l} 1 \text{ To Jhajjar, Sampla and Chhara.} \\ 2 \text{ To Badli and Mandauthi.} \end{array} \right.$ |
| IV — From Beri | $\left\{ \begin{array}{l} 1 \text{ The Bhiwani-Delhi road running through Dabaldhan Beri Dujana Chhara and Bahadurgarh} \\ 2 \text{ The old customs line (see below)} \\ 3 \text{ Via Jahazgarh and Matanhol to Jharli station and on into Dujana State} \end{array} \right.$ |
| V — From Jhajjar | $\left\{ \begin{array}{l} 1 \text{ To Badli (part of customs line)} \\ 2 \text{ To Farrukhnagar} \\ 3 \text{ To Patandhi.} \\ 4 \text{ To Gariani with a branch to Koshi.} \\ 5 \text{ Via Salhawra to Kanaund} \\ 6 \text{ Towards Dadri—of which the section connecting the Nawab of Jhajjar's two palaces at Jhajjar and Chhuchhak was once metalled} \\ 7 \text{ To Dabaldhan and thence joining the Bhiwani Delhi road} \end{array} \right.$ |

The old customs preventive line of which mention is made above runs in this district from the western border to Mehra and thence through Busanah, Kalanaur, Kanhanur, Beri and Jhajjar to Badli. The customs establishment was removed in 1870 but all along the line may be traced the foundations of the patrols' huts and here and there remains of some crossing gate or of a cactus hedge. There were bungalows at Mehra, Busanah, Anwal, and Beri whose sites can be still traced, while the police rest house at Beri is a part of the old salt bungalow. The Jind Dadri road traverses the west of Sahib Rohtak running through Bainsi and Busanah. Besides these there are innumerable village roads, usually, as Mr Fanshawe wrote "about as straight as a corkscrew." These are generally below the level of the fields often worn down to the kankar level, and are constantly flooded by rain or by some canal cut taken across them. They are constantly encroached on, and constantly altered, when some enterprising zamindar ploughs up

HISSAR DISTRICT] *Fairs, fasts, holy places and Shrines.* [PART A.

A fair in honour of Shibi is held at Jugan in the Hissar Tahsil on the day of Sheer (P. gn Badi 13). It is attended by only some 100 persons and lasts only for one day. A similar fair on the same date is held at Muhabbatpur in the same tahsil, attended by some 600 persons.

CHAP I, C
Population
Fairs, fairs,
holy places and
shrines

A fair in honour of Guga Pih, attended by some 8,000 persons, is held at Hissar on the ninth day of the dark half of Bhadon. It lasts only one day.

Three fairs, at which Rinder is the object of veneration, are held at Tawaadi Kura in the Hissar Tahsil during the year on the following dates: Mugh Sudi 10, Bhadon Sudi 10 and Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbhauri in the Hissar Tahsil, some 10 miles from Barwala. The tradition is that the goddess became incarnate at this place in order to contend with the *Rakshas* (demon) Bal. Fairs are held there in her honour on Asauj Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhanana in tahsil Hissar. Fairs are held there on every Wednesday in the month of Chet, the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of coconuts, clothes and grain are made, and these are taken by Chamars and Chuhdras. From 2,000 to 3,000 persons assemble at each fair.

At Hissar a fair known as the Min Shub ka mela or the Nera ka mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, a disciple of Kutab Munawwaruddin, after he had caused a dampson of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Bari Gate of the town, but subsequently for greater security was transferred to its present locality, where Sayad Nizamuddin, who is buried inside the fort, used to pray with the people (herein, and this has ever since proved true to the fair. Visitors come to it from considerable distances and some 6,000 or 7,000 persons usually assemble.

From the 18th to the 19th of the month of Chet, the fair of Kutab Munawwaruddin is held at Hissar. It is one of the most important fairs of the district. It is held on the second Thursday of the month of Chet. It is held at the tomb of Kutab Munawwaruddin, who is buried inside the fort. Visitors come to it from considerable distances and some 6,000 or 7,000 persons usually assemble.

CHAP II, F

Means of
Communication.Postal ar
rangements

160 The post offices are controlled by the Superintendent, Southern Division Rewari. The head post office in Civil Lines, Rohtak, has sub-offices under it in Rohtak town, Rohtak Mandi, Gobana, Mohm, Kalanaur, Kahnsur, Sampla, Beri Bahadurgarh, and Jhajar. Besides these eleven offices there are 44 other post offices scattered all over the district. From the head office there are three deliveries and three despatches daily. Rohtak, Rohtak Mandi, Kalanaur, Jhajar, Beri and Gobana are served by the telegraph, and it is of course possible to telegraph from all Railway stations in the district, though experience teaches that when the railway telegraph only is available it is quicker to walk than to wire. The Canal department also maintains a private line of telegraph between Delhi, Rohtak and all main junctions of *rajbahars*. In 1879 when Mr. Kanshawe wrote his Settlement Report there was no telegraph in the district.

Section G—Rents, Wages and Prices

Agricultural
wages

161 The ordinary wage for a day's labour in the fields is two annas with food twice in the day. The food may be valued at about an anna and a half. Sometimes 3 annas without food will be taken. When labour is scarce, plague rife or the crop heavy, wages will rise to double this sum and the water lifter ordinarily gets 4 annas a day besides his food. Fortunately lift irrigation is rare for it is expensive: it takes two shifts of two men each to work the lift and sometimes a fifth man is engaged to distribute the water in the *kharis* (beds). If they work by night as well as by day, they will be paid at double rates, or 8 annas per head. The crop-watcher gets 3 or 4 rupees a month and finds himself in food for this he will watch 50 *bighas* or 20 an anna a *bigha* is a common computation. The cotton is generally picked by hired labour except in rainland villages where the crop is light. Women and girls of the lower caste pick the cotton in return for one-tenth of their pickings, though the fraction of the crop retained sometimes rises towards the end of the harvest as the bolls get scanty and the labour of picking is increased. This system is called *pai*.

A *kughman* or farm labourer, will often be engaged by the year. He is called a *barsadi* and gets in different parts of the district Rs 12 to Rs 36 the year. Besides this he generally receives his lodging, his food and necessary clothing and bedding though the amount given him in this way will vary somewhat inversely with his wage. There are direct payments for hired labour but the custom prevails by which help in the fields is taken from the *chamar* in return for a share of the harvest, just in the same way that the blacksmith and carpenter are remunerated for their making and repairs of the farmers' tools, and the other menials of the village.

HISSAR DISTRICT.] *Custom connected with death, Hindûs* [PART A.]

of *pâlak* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, *munga*, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamârs only put a silver ring. The corpse is washed and clothed in new unwashed clothes, i. e., a *pagri*, *dhoti* and *châdar*. The clothes in which the deceased died are given to the Dhânak. A bier (*arthi*) is made of bamboos and it should contain at least one stick of the *dhâl* wood. This is strewn with grass and cotton tufts and the body is then placed on it. A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*challa*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As the procession leaves the house a *pind* or ball of flour is placed at the house door. Another *pind* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *challa* the pyre is prepared and the body placed in it. The son or chief mourner who performs the ceremonies (*lira karm*) sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessel, mouth downward, at the head of the pyre, and a third *pind* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*lapal*) of the deceased and calls on the latter by name in a loud voice. Brahmans appear to put a lamp on the vessel at the head of the corpse. The mourners bathe and then return home. The Nâi hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phûl* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family. In the neighbourhood of Toshâm the remains are thrown into the Suraj Kund, a tank on the Toshâm hill, and this no doubt points to the fact that in ancient times the spot was especially sacred.

On return from the Ganges the bearer of the remains goes straight to the *challa* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A *Pandit* performs a *lâkha*, that is reads the Shâstras during the period that the *pâlak* lasts. On the eleventh day after death the *Acharaj* is fed at the tank or well by the deceased's relatives, but is not allowed to come into the village. He receives some clothes and money and sometime a cow and a sheep. On the night preceding the twelfth day a fire of thorns is lighted in the

CHAP. I. C

Population.
Customs con-
nected with
death, Hindûs

CHAP. II. G

SANGHI VILLAGE—continued

Rents,
Wages and
Prices

No	Name of menial.	Duty	Dues
2		3. To supply begar to repair leather to remove dead cattle to supply shoes to all the members of th family when needed; to weed the fields to assist in the reaping of the harvest, to clear the fields before ploughing one Chamar to be daily present to assist the reaping of the harvest.	One-tenth of the grain crop (in Pana Delian one-eleventh)
4	Putter (Kuchha)	To supply arthen vessel to carry rice and sugar on wedding occasions.	On a daughter's marriage from 8 annas to Rs. 5 and food for three days on a son's marriage from 8 annas to Rs. 1 and food. The skin of dead sheep and goats goes to the Chamar of the family one-thirteenth part of the flesh of cow or calf, sheep and goats, and one-nineteenth part of the flesh of buffalo go to the Chahra (sweeper) the remainder being the Chamars share. When any buffalo, bull or other cattle belonging to a stranger or unknown dies, th skin is shared by all the Chamars of the village and of the flesh one thirteenth or one-nineteenth, as specified above goes to the Chahras of the village and the remainder is given to all the Chamars of the village.
5	K. Ar (water carrier)	To supply water to Hindu houses and to camps of Government officers visiting the village	One chhal (winnowing basket) of grain at harvest time. On a daughter's marriage from Re. 1 to Re. 5 and food; on a sons wedding from 8 annas to Re. 1 and food.
6	K. Ar (water carrier)	To supply water to Hindu houses and to camps of Government officers visiting the village	Five sets of grain at harvest. On a daughter's marriage from Re. 1 to Re. 5 and food daily so long as he supplies water on a son's marriage from 4 annas to Re. 1 and food.
7	K. Ar (water carrier)	To supply water to camps of Government officers visiting the village to provide water at weddings.	Five sets of grain at each harvest on weddings 4 annas and food.

for the benefit of the deceased's soul, and this is repeated on the *CHAP. I, C*
biswan or twentieth day after death. The last ceremony is the *Population*
chubiswan on the Thursday nearest the fortieth day after death. *Marriage*
 On this day relatives and guests from all parts assemble at
 the deceased's house and give an account of the number of
 prayers which they have said for the benefit of the deceased, these
 are then formally offered by all for that purpose and
 a feast takes place

Instead of burning their dead the Bishnois bury them *Bishnoi*
 in ground on which cows are wont to stand, and the place
 generally selected is the cattle yard or sometimes even the
 actual entrance (*deori*) of the house

CHAP II. G

RAJHAWAS VILLAGE.—cont. and

Rents,
Wages and
Prices.

No.	Name of menial.	Duty	Dues
2	Blacksmith (Lohar)	To repair all agricultural iron implements to fit iron work to the plough iron is supplied by zamindar coal by blacksmith.	At each harvest time blacksmith gets half the grain and pahas (bundles) given to carpenter. On a daughter's marriage if he supplies palta (flat iron to turn loaves) 8 annas and food on a son's marriage 4 annas and food.
3	Tanner (t. hamar)	To mend shoes and all other leather things used in agriculture to assist to reap the harvest, clear the fields and thresh the corn by turns, on a daughter's marriage to plaster the wall to look after and clean the fodder and to keep guard, to drive the cattle to other places, to remove dead cattle except horse a camel and camel and to go on errands (begar)	Kharif per plough fifty sets of corn. Rabi per lao (wall worked with eight oxen) if he supplies a kas (leather lacing to bucket) he will get four maunds of corn, otherwise only one maund and twenty sets. Rabi—barani per plough One maund of grain. When he goes to reap the harvest he gets every day one bundle with straw and food once a day. On a son's marriage he supplies shoes for both bride and bridegroom, and get in return Rs. 2-4. On a daughter's marriage he gets a rupee for cleaning the fodder and 10 takhas (=4 annas) for keeping guard at night. The skin and six-sevenths of the meat of dead cattle go to Chamar, one-seventh of the meat going to dhanak. On festivals and on days when he goes out on errands he gets food twice a day.
4	Putter (Kuchhar)	To supply two mathas (pickers) at each harvest on wedding oxen as he supplies full lik (40 ewel) or half lik (20 ewel) to supply begar	Rs. 25 per plough, 6 c. sets of corn and per lao with eight oxen. Churn sets of corn. At wedding if full lik, Rs. 1-4 and food half lik 10 annas and food. On festival also he gets food. The lik is not binding in the case of owners Mahajans and Brahmins as the 5 per charges from them the actual price of the results supplied to them at wedding time.
5	Kahar (cow boy)	No duties in Rajhawas	
6	Sakha (waterman)	1.115	

Of the hard *solar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

CHAP II A
Agriculture
including
Irrigation
Soils

The soil which is situated lowest is called *dōbar* and is found in low-lying depressions at a greater or less distance from the main stream and connected with it by natural channels (*phals*) or very often by artificial water-courses or *nolas*, and these depressions are generally utilized as *kunds* or rice beds, the supply of water to which is regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of *dūbh* grass and weeds found in it render it unfit for wheat cultivation.

The land at a higher level still including the highest land touched by the floods is comparatively free from grass and weeds and is called "*mahra*." It is devoted, if possible, to the cultivation of wheat, or wheat and gram, or barley. Being the highest flooded land it of course emerges soonest and dries quickest, so that when the floods fall early the moisture (*āl* or *vattar*) left will evaporate before the time for wheat sowing in November and December, and in this case gram will be sown as in the lower levels which emerge later and remain moist longer. In fact in the latter a fairly good crop of gram, sown in September, will be obtained in any year in which the floods are not extraordinarily early in time and small in amount. Wheat is sown in the lower levels also, if sufficiently free of weeds, and if the floods are suitable in time.

The amount of rainfall is a matter of primary importance in a district in which over 90 per cent. of the cultivation is unirrigated; and given the amount much depends on its distribution over the various seasons. The summer rains should begin towards the middle of July, and the maximum rainfall should occur in that month and in August, and there should be fairly heavy showers at the beginning of September. The ideal rainfall for the district would perhaps be as follows. A very heavy fall in Hār (June and July) and fairly heavy ones at intervals throughout Sāwan and Bhādon (middle of July to middle of September). There should also be some rain in Asauj (September-October).

Seasons and
rainfall.

On the rainfall of June and July depend the sowings of all the Kharif crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharif and the sowing of the Rabi in unirrigated and unflooded tracts.

If the rainfall has been good in September the Rabi crop will require no further rain till near the end of January, the

CHAP. II C
Rents
Wages and
Prices.

dues than is mindful of its duties. Custom too is gradually loosening. High wages in the Panjab and elsewhere tend to make men dissatisfied with the old arrangements and in some villages menials are difficult to get. The big village of Mahmudpur has no potters. Probably there will be great changes in the next thirty years. Even now the Jats are attempting to standardise the dues of the *nat* (barber), and in most villages to reduce them, but it is unlikely that the ultimate victory will rest with the employers.

Development
of rents.

165 There has been a great development of rent since last settlement, when Mr Fanshawe (paragraph 83) showed the whole area held under rent by non-occupancy tenants as only 128,775 acres including the area held at revenue rates. Now the area, excluding land held at revenue rates, is 259,104 acres (see Settlement Report, paragraph 27) and rents are taken on 77,308 acres against 8,936 at last settlement, and cash rents on 181,891 acres. Kind rents are relatively commonest in irrigated lands, which means that the land-owners on the whole command the situation, they take kind rents when the returns of agriculture are secure, but stand out for cash in the precarious *barani* tracts. The kind rent is unusually high in this district, being commonly half for irrigated crops except cane, and half or one-third in unirrigated land, but adjustments have to be made owing to the system of divisions in force. It is the almost invariable practice in the irrigated tracts that the landlord should pay that portion of the seed and water charges which he retains of the crop, and receive from the tenant a corresponding contribution to the land revenue. In unirrigated lands too it is common enough to find seed and revenue shared. Full details of the prevalence of this system and of the actual rates of division in force will be found in paragraphs 20 and 30 of the Settlement Report.

Cash rents are dealt with fully in paragraph 28 of the Settlement Report. Economic rent is not yet fully developed and this is especially true in newly irrigated circles where the rent taken on canal land, where let at all on cash rents, is the same as for dry land. No doubt the soil of a village is very uniform, but the prevalence throughout an estate of a single dry rent, or of two rates—one for firm and one for sandy land—shows that custom is still a determining factor in the pitch of the rents. A somewhat higher rate will be paid for land near the village site, or for ‘*umra*’ land, that is, land in good condition from having borne an unirrigated *rabi* crop, especially gram. Business like instincts letting at the most favourable moment demanding a rise with a favourable year—these are considerations which appeal to the *Baniya* owner rather than to the Jat. The actual rents recovered are compared in Chapter III C below with the demand of the land revenue. According to the table given in paragraph 83 of Mr Fanshawe’s report the average cash

Of the hard *sotar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

CHAP II, A
—
Agriculture
including
Irrigation
Soils

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Seasons and
rainfall.

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If the rainfall has been good in September the Rabi crops will require no further rain till near the end of January, the

CHAP II H. The *hāl* (more properly *akāl*) best known to the people
Famine occurred in the following years —

A. D.					Samvat.	Names.
1753-54	—	—	—	—	1810	Dast.
1754-55	—	—	—	—	1840	Chālis.
1802-03	—	—	—	—	1860	Sūthā.
1812-13	—	—	—	—	1869	Unhattār.
1817-18	—	—	—	—	1874	Chauhattār.
1833-34	—	—	—	—	1890	Nawāl.
1837-38	—	—	—	—	1894	Chaurinawāl.
1891-92	—	—	—	—	191	Sattār.
1893-94	—	—	—	—	1825	Pachāl.
1877-78	—	—	—	—	1934	Chautāl.
1886-87	—	—	—	—	1940	Chālāl.
1896-97	—	—	—	—	1943	Tirepāl.
1899-1900	—	—	—	—	1946	Chhapāl.
1903-04	—	—	—	—	1963	Tirepāl.

From the terrible *chūfāl*, which lasted three years and in which grain sold at five *seers* the rupee (the equivalent of much less at present values) a very large number of villages of the district date their refoundation in whole or in part. Curiously enough no sayings or songs regarding this famine have been traced, but its terrible ravages have been described by a master pen in *The Rajas of the Panjab*.

In the *sūthi* famine, grain sold at 10 *seers* the rupee, two consecutive harvests having failed. Mr. Fanshawe, writing in 1860 found the efforts made by Mr. Perron to alleviate distress in this famine still gratefully remembered by the people. The unhattār famine was most severe in the *Bisgar* country, from which large numbers flocked to Rohtak and especially to the *Jhajjar tūkal* and settled as cultivators. Grain sold at 7 or 8 *seers* per rupee. The *chauhattār* like that of 1877-78, was a fodder famine chiefly: the price of grain did not rise above 12 *seers* for the rupee. The *chaurinawāl* famine was very severe, grain is said to have been altogether unprocurable, though prices did not rise to

mingled and probably also *jowār* and perhaps *til*. If the rains are very late and it is certain that if the first sowings fail there will be no time for further ones, all the unirrigated Kharif crops, both millets and pulses, will be sown intermingled in the hope that some at least will ripen. In canal irrigated lands the zamindār will sow a little *jowār* during July (Hār-Sāwan) as fodder for his cattle. When the Kharif crops have been sown the zamindār in *bārāni* tracts will, if there is promise of rain for sowing, turn his attention to the preparation of some portion of his holding for Rabi crops, and in irrigated lands this is of course being carried on daily. In the flooded lands the cultivator is at this time, Sāwan (July-August), engaged in sowing his rice crop supposing that the floods are favourable. If there is a good shower in Sāwan-Bhādon (August or early days of September) *jowār* and *moth* mixed will be sown in *bārāni* tracts, especially if the rain has not been favourable for the earlier Kharif crops. In Bhādon (August-September) the Kharif crops have to be weeded and guarded by day against the depredations of birds and at night against those of animals.

If there is a fairly good fall in the early days of Asauj (September-October) a large *bārāni* area will be sown with gram (*chana*) and *sarson* (mustard seed) mixed, or if the fall comes later in the end of Asauj or the beginning of Kátik, corresponding to the end of October, they will be sown mixed with unirrigated barley. In the flooded tract in places where the soil dries up quickly, gram is sown during the first half of the month and gram and barley mixed (*bejhar*) towards the end, while if the moisture is retained well up till Kátik (October) *gochani* (gram and wheat) is sown. Meanwhile on lands irrigated either from the canal or from wells the zamindār has been diligently preparing his land by ploughing and watering for the Rabi wheat crop, but little barley is sown on such lands.

By this time the Kharif crops should have ripened if the sowing rains were fairly up to time. On the canal the *charri* (fodder) is cut from the middle of Asauj to Katik corresponding to the end of September or beginning of October. The cotton pickings begin in Kátik (October-November) and continue at intervals up to the middle of Poh, i. e., the end of December, both in irrigated and unirrigated lands. All the unirrigated Kharif crops and the rice in flooded lands ripen in Kátik unless the season is an unusually late one. They are then cut, and if the zamindār has no Rabi crops to sow are threshed and winnowed at once. Often, however, under a press of work the crops are cut and stacked in the fields and threshed at leisure afterwards.

CHAP II H weights were worn away (by constant use), the trader lived, and the Jat died. The carts remained useless, for the oxen were dead, and the bride went to her husband's house without the due formalities." The last line is most expressive of the intensity of the distress the parents being no longer able to feed their daughter, she was forced to go in an irregular way to her husband's house, a terrible breach of marriage etiquette

Famine
1858-59

169 In the *pachis* famine of 1868-69 the distress in Rohtak was as severe as in any part of the Punjab. In the early months of 1868 there was a fair amount of rain, but the fall of July August and September failed entirely, and before the end of the year grain was selling at 10 *seers* the rupee and relief works had to be started. The showers which fell elsewhere in January and February did not extend to the Hisar division, and misery became intense throughout the summer of 1869, till at last good rain fell in September, and saved the district from a possible repetition of the events of 1780-83. 719,000 destitute persons received relief, 1,250,000 were employed at various times on relief works Rs 1,33,000, nearly were spent in alleviating the calamity, and Rs 2,09,960, of revenue were in all remitted. Of the money granted, Rs 12,000 were given in the shape of advances Rs 25,000 were spent in the purchase of food, and the rest was expended on works—chiefly the clearance of village tanks. The special feature of the relief in this famine was the amount made up by voluntary subscriptions of the people themselves which was nearly Rs. 45,000. The loss of life was considerable, although at the time this was not admitted. The loss of cattle was nearly 90,000 head, and some 50,000 were said to have been sent off to the hills in order to save them from starvation.

Drought
1877-78

170 The next drought took place during the progress of the revised settlement in 1877-78, and the loss of cattle in these years was perhaps greater than had ever been known before. There was but little rain in June, none in July or August and only two inches in September, when it was too late to sow anything. Grass withered away from the face of the earth, the cattle began to die in large numbers in the autumn of 1877, and famine prices were soon reached. Matters were made worse by the gambling transactions of the traders in grain (*budai*) credit was refused to the cultivators, food stores began to be largely exported from the district, and the people in consequence became greatly exasperated. In the beginning of the trouble the unhappy death of Mr Moore occurred and pretty disturbances commenced. Highway robbery grew common, grain carts were plundered, and finally

Agricultural Calendar.—concl'd.

CHAP II, A

Agriculture
including
Irrigation
Agricultural
year.

No.	NAME OF MONTH		State of Agriculture
	Vernacular	English	
2	Baisakh .	April-May ...	All Rabi crops reaped and threshed, tobacco and cane watered. Cotton sowing on irrigated lands completed, and further sowings of <i>charr</i> made.
3	Jeth .	May-June .	Threshings completed, grain stored, tobacco cut.
4	Har .	June-July .	Kharif sowings in <i>barani</i> land commence with the first rain. <i>Bajra</i> and <i>mung</i> are sown first during the first half of the month.
5	Siwan .	July-August .	<i>Jowar</i> , <i>moth</i> , <i>mdsh</i> sown if the rains are favourable. If the rains have begun late <i>jowar</i> , <i>bajra</i> , and pulses are sown mixed in the first half of the month. Irrigated <i>jowar</i> sown in canal lands. Rice sown on flooded lands. If rain continues favourable Rabi ploughings in unirrigated land commence, and in any case on irrigated lands.
6	Bhadon	August-September ..	If there is rain in the middle of the month <i>Jowar</i> will be sown in unirrigated lands, Kharif crops weeded, Rabi ploughings continued.
7	Asauj .	September-October	If there is a fairly good fall in the early part of the month grain will be sown in unirrigated lands mixed with <i>barley</i> , or later in the month, mixed with <i>barley</i> . The same is the case in flooded lands if floods are favourable. Irrigated <i>charr</i> is cut on canal lands.
8	Katik ...	October-November	Rabi sowings completed on unirrigated lands. Cotton pickings begin on irrigated lands. Harvesting of all Kharif crops including rice, begins and threshing carried on. Wheat sowings begin in irrigated lands. Wheat and gram (<i>gocham</i>), sown in flooded land.
9	Mangsir	November-December	Threshing and storing of Kharif crops and cotton picking completed, wheat sowings completed in canal lands. Cane cut, irrigated land is prepared for a tobacco crop.
10	Poh .	December-January	Rabi wheat crop is watered, tobacco is sown. If there is fair rain, late <i>barley</i> and <i>mdsh</i> is sown.
11	Msh	January-February	Done
12	Phagan	February-March	Tobacco seedlings transplanted into the ground.

CHAP II.H.

Famine.

Famine of
1899-1900

172 The famine of 1899-00 was far more severe in itself and the people had much less resistance left with which to meet it. The monsoon broke well in July and then ceased abruptly almost entirely. Hot winds in August and September dried up the tanks and withered the crops. Fodder was so scarce that, as the Deputy Commissioner reported, it was a common sight in the morning's ride to see people guarding patches of the *ghar pala* as carefully as they would in ordinary times a valuable sugarcane crop. Over twenty thousand buffaloes and cows were sold at the autumn cattle fair and the total sales were just double the figure of the corresponding fair of the previous year while the average price of all animals sold fell from Rs. 28 to Rs. 14.

No *rahi* crops could be sown except on the canal and fears of famine soon became a certainty. Relief works opened in November 1899, (though ordinary district board works for the relief of village mortals and famine test works had been in progress for some months before) and a maximum of well nigh 48 000 persons on relief works was reached in July 1900. No less than 300 villages were affected, and 255 of them sent men on the works, while gratuitous relief was distributed in 808. Of those relieved not less than 54 per cent were Jats and Muhammadan, a clear indication that the famine had touched the strongest classes. Not till the end of August 1900 were the relief works finally closed, by which time the total expenditure had reached seven and a half lakhs of which all but Rs. 46,000 contributed from District and Municipal funds was borne by the Provincial Government, while land revenue had to be suspended to the amount of Rs. 5 60 467. This famine is remarkable as the first in which the Southern Lajnah Railway was in full working order in the district. This railway which had already in 1898 brought into the district two-and-quarter lakhs of maunds of food grains and pulses more than it had carried from it conveyed from January 1899 to the end of August 1900 nineteen lakhs of maunds into the district, and took away less than half a lakh. Of this disastrous series of years the people say—

*Trepak men punji gai chowtan men gaya bi
Pachar men neola gaya aur chhapan sab chi.
Satwan ke sil men lagi muthina jeth
Hua ki hamari ha chula munh aur pet*

"In 53 stores were exhausted in 64 seed would not germinate

In 55 they could not subscribe to a wedding in '66 everything went

In '77 *je'h* started well then came the cholera and stomach and mouth were empty.

Rs. 1,000 to Rs 2,000. In the central portions of the Bhiwáni Tahsil where water is near the surface a well can be built for from Rs 500 to Rs. 700.

CHAP. II, A.
Agriculture
including
Irrigation.

In the latter tract temporary *kacha* wells are much used for irrigation in seasons where the rainfall has been too late for sufficient Kharif sowings. These wells are quickly and inexpensively made and roughly fitted with a *lao* and *charsa*. The principal crop grown on them is barley, and when this has been reaped the wells are deserted and often fall in. They are cleared out and repaired when necessity for their use arises again.

Kacha wells

To work a well with one *lao* at least four pairs of bullocks are required, with a driver to each pair. The bullocks raise the *charsa* by pulling the *lao* down the "*gaín*" or inclined place adjoining the well, two pairs (*goís* or *gátas*) of bullocks work at one and the same time, while one pair walks down the *gaín* and thus raises the *charsa* the other pair is walking up, and by the time it reaches the top the *charsa* having been emptied into the *páicha* or water reservoir has fallen again by its own weight. The bullocks are then attached to the *lao*, the bucket is filled by a peculiar jerk given to the rope by the man (*bárlá*) who stands at the wheel and the bullocks start down the *gaín* again, the first pair meanwhile have started on their upward journey. Two pairs work in this way for 6 hours or 2 *pahars*, and if irrigation is to be carried on all day, four pairs at least are needed. The wells are generally worked under the system of *línas* already described, so that if the number of pairs of bullocks is more than four per *lao*, the share of each member of the *lína* in the produce per *lao*, which is of course limited, is reduced.

Working of
wells

The bullock drivers are called *kíli* from the *kíli*, the peg which fastens the bullock harness to the *lao*, and the man who works the *charsa* is the *bárlá*. In addition to these another man is required to arrange the flow of the water from the *dhora* or water channel into the *kírlis* or beds into which the field is divided. He is termed the *panydra* or *pánsudá*.

By far the most important means of irrigation in the district are the canals. There are three distinct systems which serve the district, namely, (1) the Western Jumna system which irrigates parts of all five tahsils, but the bulk of the irrigation from which is confined to the Hinsi Hissar and Fatehabad Tahsils, (2) the Sirhind system which irrigates a few villages to the north of the

Canal Irriga-
tion

CHAP. II.

Famine

Rupees 2,78,594 was also distributed in takari for purchase of bullocks and seed and working of wells

The famine was the first worked in the Panjab under the new Famine Code. The railway was of immense assistance, for besides the vast quantities of *bhusa* imported the imports of grain from August 1905 to July 1906 exceeded the exports by 14 lakhs of maunds and prices were kept down, though it is possible that but for it, the Baniyas would have held larger stocks of grain at the beginning of the scarcity

General
reflection on
famine.

174 The effect of famine in this district before the adoption of systematic relief measures by the British Government is shown in the deserted sites to which almost every village can point. With a famine code and a railway system such disasters are impossible, but little or nothing has been done yet to save the cattle whose wholesale loss in famines leaves an impress on the condition of the countryside which it takes years of prosperity to obliterate. As population increases less and less pasture land is left, and the process of breaking up the soil has in many villages been carried too far and everywhere to the limit of safety. In this respect the famines of old days effected an automatic adjustment. The zamindar plants the crop that pays, not the crop that saves, and pure fodder crops are little grown until famine already has the people in its grip, when except in canal villages the opportunity is passed. In years of ordinary rainfall *dub* grass is abundant and its hay will last for several years. It should not be beyond the power of Government to insist on its preservation, but it must insist, for the Jat will not look far enough ahead. If he grumbles in a good year he will bless the Sirkar when the lean year comes.

The liability to famine affects the peoples' choice of families in which to marry their daughters, for every one strives to get a few acres of canal land to cultivate in years of drought and so great is the burden of this to the dwellers in canal villages that they will not intermarry with their less fortunate fellows if they can help it. The songs are full of reference to this—

"*Mere baba he, naldion par dharti dede he,*"

"Sister give me land upon the canal"—and again

"*Mere bhaiyone nahron par dharti bano ne*"

"Brother, sow some land on the canal"

The classes that feel scarcity soonest are always the menials and the *pardah* classes—Rajputs, Pathans, Shekhs, Biloches, Sainyads &c.—and the latter are unfortunately often prevented by pride from coming on famine work. That the district in years of good rainfall produces such excellent crops, no doubt largely due to the constant fallows enforced by drought

the district close to the Sirsá Branch

The distributary system

CHAP II, A

given off within

Agriculture including Irrigation The Western Jumna Canal

the Hissár District from the Branch is shown

in the margin

The Petwái Ráj-baha has its head in the Hánsi Branch which enters the district not far from Jínd The Hánsi Branch (which is part of the old canal) throws off three distributaries at

Name	Length in miles	supply in cusecs
Hansiwalá Minor	..	6
Gorakhpur system	..	22
Babína Minor	..	2
Muhammadpur Minor	..	6
Adampur system	..	14
Fatehabád Minor	..	3
Fatehabád system	..	61
Ding Minor	..	5
Banawáli Minor	..	6

Rájthal the Narnaud, Petwái and Hissár Major.

There is a lock at Rájthal and navigation is possible from

Name			Total length major and minor, in miles	Authorised full supply.	Hánsi upwards.
					The marginal
					table gives the
					lengths of the
Mahsúdpur	..	..	31	120	distributaries fed
Petwár	..	..	108	133	by the Hánsi
Narnaud	...	..	7	30	Branch
Hissár Major	..	..	123	300	

There is a possibility of still further improvements in this canal because the area commanded is at present far in excess of the area irrigated, the difference being due to a deficiency in water. It will probably be found possible to divert into the Western Jumna Canal much of the superfluous water that now runs down the Eastern Jumna Canal. It may also be possible to restrict irrigation still further in the districts of Delhi and Karnál and utilize the surplus water in Hissár. In consequence of the improvements already made coupled with the prohibition against the cultivation of rice on the old canal, the health of the people in the Hánsi Tahsil has improved considerably while in the areas to which the canal has been newly extended the increase in the amount of sickness is not very great. Some increase in sickness is, perhaps, unavoidable when a canal is newly extended to a

course is left to the people themselves and they arrange the matter amicably. If, however, a dispute occurs the shares and turns are settled by the Canal officers.

CHAP II, A,
Agriculture
including
Irrigation
Flow irriga

The method of irrigation by flow (*tor*) is, according to zamindár's idea, a simple matter enough. He has merely to knock a hole in the side of his watercourse or in the field ridge and wait till the whole of his field from end to end is flooded.

The rule requiring the division of a field into *kúris* or small beds has so far been a dead letter. Its obvious advantages are that it economizes water in the case of sloping fields in order to irrigate which completely without *kúris* a great depth of water would be required at the lower end in order to ensure that the water shall reach the higher level, and also that the flow of the water to land which has not as yet been reached by the water over land already fully irrigated is obviated.

Kúris.

The cultivator's objections are that under the system of *kúris* it takes much longer to irrigate a given area than without them, and that this is a weighty consideration where, under the *wárbandi* system, irrigation is only available for certain periods. Again if *kúris* are insisted upon in the case of the *paleo* or preliminary watering, they have to be broken up for subsequent ploughings and then made again after sowing thus entailing additional labour and trouble to the cultivator. In the case, however, of well irrigation or canal irrigation by lift where water is not ready to hand, the zamindár himself generally sees that the advantages of the *kúris* system outweighs its disadvantages. The irrigation of rice, the cultivation of which has now been prohibited, had of course to be carried on in the lowest spot available as the constant supply of water needed for the crop could not possibly have been procured by lift irrigation.

Lift irrigation on the canal is carried on in two ways, either by wells called *sundiyás*, built on the banks of the water-courses (*doh* or *land*), and worked with the *lio* and a *chast* of peculiar pattern, or where the surface to which the water has to be raised is not more than a foot or two above the level at which it is delivered by the *doh* or scoop.

Lift irrigation

The cylinder of the *sundiyá* well is generally *palla*. The *chast* consists of a leather bag, which at its lower extremity narrows into a sort of leather funnel. The *lio* is attached to the bottom of the *chast*, and the top rim of the *chast* or *li* is held in the *li* or *li*, as in the case of the

CHAP
III. A.
Admini-
strative
divisions.

The Deputy Commissioner is Registrar of the district. Each Tahsildar is Joint Sub-Registrar and at each *tahsil* head-quarters there is also a departmental or honorary Sub-Registrar.

The Executive Engineer of Delhi (Western Jamna Canal) controls the canal irrigation of the district, which falls into four sub-divisions. Two of the sub-divisional officers are resident in Rohtak.

The Public Works (Roads and Buildings) administration is under the Executive Engineer, Delhi. There is no resident sub-divisional officer.

The Police force is controlled by the Superintendent of Police. The Civil Surgeon is in charge of the medical arrangements and is also Superintendent of the Jail. These departments are separately discussed in later paragraphs. Educational matters are supervised by the Inspector of Schools Delhi and he is assisted by a resident District Inspector and Assistant District Inspector.

The non-official agency through which the administration is carried on consists of the *lambarbars*, *ala lambarbars*, *safed poshes* and *aildars*. The *lambarbars* of the district are far too many, there were in 1879 no fewer than 1,958, or one to every fifty owners, and four to every village. A scheme has been prepared under which as vacancies occur, 469 posts will be resumed, and a considerable number of these resumptions has already been effected (see Settlement Report, paragraph 58). The *ala lambarbars* were a creation of the settlement of 1879 and designed to remedy the evils arising from a superfluity of *lambarbars*. They were appointed by selection from among the *lambarbars* in villages where there were three or more headmen of one tribe, and received an extra 1 per cent on the land revenue. The remedy has proved worse than the disease and these posts are now being allowed to lapse. With the savings *safed poshes* are to be appointed. Of these there will ultimately be 37 receiving a fixed emolument of Rs. 80 each a year. At present funds admit of the appointment of 14 only, but many of the *ala lambarbars* are very old men and more savings will soon accrue. Many of the *safed poshes* at present are not *lambarbars* (see Settlement Report, paragraph 57). There are now 42 *ails* of which one will be absorbed at the next vacancy. The graded scheme of emoluments has been introduced at the re-settlement. The ultimate grading will be as follows —

11	zaildars on Rs. 350 per annum.		
20	do	"	300 do
10	do.	"	200 do.

(see Settlement Report paragraph 56)

(*dālia*) standing in a place (*adha*) dug out on either side of a reservoir (*nyāni*) which communicates with the lower level channel or water course. The men then swing the *dāl* between them, filling it by dipping it into the water of the *nyāni* or lower reservoir and emptying it by a peculiar turn of the wrist into the upper reservoir (*kuāh*) from which the water flows on to the land to be irrigated. The system is an expensive one as in addition to the *dālia* a *panyāra* to manage the water is needed and not more than 18 or 19 acres per *dāl* can be irrigated in this way for the Rabi.

CHAP II, A.

Agriculture
including
Irrigation
Lift irrigation.

Below the Otú dam in the Sirsa Tahsil a peculiar system of irrigation is carried on in the river bed. Here the difficulty was to keep out excess of water. To do this the river bed was divided into a large number of areas each surrounded by a high and strong earth embankment. These keep the water out, and whenever any moisture is required for the crop within the embankment it is only necessary to make a hole in the dam through which the surrounding water flows on to the land to be irrigated. Often in high floods the whole village watches day and night strengthening the embankment with fascines to keep out the water, for once a breach is made the whole of the crop inside is certain to be drowned. Such embanked areas are known locally as *kunds*. The cost of constructing and maintaining these *kunds* was often considerable and formed a large part of the expenses of rice cultivation, but the necessity for them is now to a large extent obviated because the dam at Otú holds up the floods, and there is not the danger now that there was in former years of the crops below the dam being drowned.

Kund irrigation.

Table 22, Part B, gives statistics of the live-stock of the district at various periods. Haryana has always been famous for its cattle, and it has been already shown what an important part they played in the pastoral life of its former inhabitants.

Cattle

The famines which have from time to time visited the district have been certainly more fatal to cattle than to human beings, but in spite of this and the decrease of the grazing area in consequence of the spread of cultivation the breed has not deteriorated to any noticeable extent. In fact the increase of cultivation has no doubt increased the amount of fodder available for storage against the seasons in which grazing fails. As would be expected, the least developed part of the district, the Nāli of Fatchabād is proportionately the richest in cattle.

Cattle-disease of some kind is always present in the district, but is rarely very widespread or fatal.

Cattle disease.

CHAP III C

Section C—Land Revenue.

Land
Revenue.
Early settle-
ments

179 The district in its present form came under British rule at different times. The northern part of the district came to us mostly in 1808 after Lord Lake's conquest of the Mahrattas, though *hifo jagirs* were granted to the Bhai of Kaithal, the Raja of Jind and others. The Nawabs of Jhajjar and Bahadurgarh which form the bulk of the Jhajjar *tahsil* were taken over for disloyalty in 1857. At different times there have been a variety of *tahsils* which have now once again been re-distributed. In different parts of the district a series of summary settlements were undertaken at different dates, and a regular settlement of the northern part of the district was undertaken by different officers between 1837 and 1840, while the first regular settlement of the resumed Nawabs was effected from 1860 to 1868. Of all these settlements a detailed account will be found in paragraphs 85 to 94 of Mr Fanshawe's Settlement Report of 1880*.

The settle-
ment of 1879

180 The revised settlement which was made by Messrs Purser and Fanshawe and came into force for thirty years with effect from the *kharrif* of 1879 was the first settlement made of the district as a whole. This settlement provided us with excellent maps on the triangular system for the production of which Mr Purser is still famous, with an elaborately prepared and beautifully faired record of rights, which is in most cases the earliest document on which rollance can be placed, and with a demand which was carefully adjusted to the capacity of each estate and should but for unforeseen calamities in most cases have been easily paid to this day.

The demand of the last year of the first regular settlement, 1878-79, is stated by Mr Fanshawe to have been Rs. 8,89,653 for the whole district. This was a wet demand. The assessment imposed in 1879 was by the orders of Government a dry assessment. Concurrently with its introduction the system of owners rates was introduced on the canal. These were supposed to absorb the difference between a wet and a dry assessment, but

The a valuaental reports of that settlement, and of the present, may also be consulted when necessary

						Last settlement.	Present settle- ment.
See paragraph 80 lines	—	—	—	—	—	1628	76
R. Sub	—	—	—	—	—	1628	7
Jhajjar	—	—	—	—	—	1623	10
Pampala	—	—	—	—	—	1624	7

CHAP. II, A.
Agriculture
including
Irrigation
Cattle disease

The zamíndár, however, though not so much a cattle breeder as formerly, generally prefers to keep his young stock as when there is a fair supply of fodder their keep does not involve much additional expense. In times of scarcity young stock are of course sold off if purchasers can be found. Steers undergo the operation of gelding (*badya*) when they are about two years of age and are then trained for the plough and become more valuable. If, however, the grazing area decreases much more it will probably become the practice as it already has to some extent to sell young stock, as to do so will be more profitable than to rear it and then sell it. Heifers (*báhrí*) are generally kept for milk. A good pair of plough bullocks will fetch Rs. 150. The average price is Rs 100 and the lowest about Rs. 40. An ungelt steer will fetch from Rs. 20 to Rs 50 and a heifer Rs. 5 to Rs 10. A cow will calve (*byáhna*) six, seven and in some cases eight times and is pregnant (*gyaban*) for nine months. A cow will give milk for six months after calving.

In this district buffaloes (*bhains*) are seldom worked in ploughs or for draught. Male calves (*jhota*) are sold to people from the Mánjha country where they are extensively used as plough cattle. The female calves (*jhoti*) are all kept for milk and the buffalo cow (*bhains*) is a most indispensable member of the zamíndár's household, for it is in exchange for *ghi* made from her milk that he gets his small supply of grain in times of scarcity. A buffalo cow will calve 12 or 15 times and will give milk for one year after calving. The period of pregnancy is ten months.

Buffaloes,

In times of scarcity when fodder is hardly procurable every effort is made to keep the family buffalo in milk and the other cattle will to some extent be sacrificed to this consideration. A good buffalo cow will cost Rs 80 to Rs 100, but inferior ones may be had for Rs 30 and fair ones for Rs 50 or Rs. 60.

Ghi has of late years risen considerably in price and its proceeds are now a not inconsiderable item in the zamíndár's miscellaneous income.

Cattle breeding is in face of the spread of cultivation probably on the wane, certainly in the southern part of the district. The zamíndárs of the Náh tract of Fatehabád do not buy much, but sell their homebred (*gharjam*) cattle and are thus to a considerable extent cattle breeders. But in the other portions of the four southern tahsils cattle are largely bought in March for agricultural operations and sold again in October when these are over and little breeding is done.

CHAP III. Estates in which the fixed system of assessment was maintained. When re-assessed after the lapse of that period, the demands fell short in seven villages of the original total by Rs. 892.

Land
Revenue.

There were, of course, other small changes in the course of the settlement due chiefly to the acquisition or surrender by Government of small plots of land. The demand for the district in 1908-09, the last year of the expired settlement, compared as follows with the full demand contemplated by the Settlement Officers —

	Estimated.	Demand of 1908-09
Fixed	9 01,818	9,53,149
Fluctuating .. .. .	...	12,473
Owners' rates	1,17,179	1 67 979
Total ..	10,78,997	11,33 601

Of this demand Rs. 25 039 was due to *maafidars*, *cauldars* and *ala-lambardars* and the balance to Government.

Distributed over the *tahsils* as they now stand the demand of land revenue apart from owners' rates was as follows —

	Rohtak.	Jhajjar	Gohana.	Total.
Fixed	2,78,503	2,83 600	3,57,841	9,53,149
Fluctuating .. .. .	...	12,473	...	12 473
Total ..	2,78,503	4 01,273	3,57,841	9,53,623

From this comparative statement owners' rates have been excluded for the reason that they are now merged in the consolidated occupier's rate, and have disappeared from the land revenue balance sheet.

The working
of the settle-
ment 1879-
1889

182 Such is the history of the demand of the late settlement Collections tell another tale. It was to be expected that given decent years the assessment of 1879, which was by no means heavy, except in individual cases where as shown above relief was subsequently granted would be regularly recovered, and in fact with the exception of the famine year of 1883-84 when considerable relief was given, there was at first but very rarely any need for suspension of the demand. With 1895-96 however began a cycle of lean years, liberally interspersed with famines and but rarely punctuated with good harvests, and during this period thirty three lakhs and thirty three thousand rupees were suspended, the equivalent of nearly three and a half years' demand of the whole district. Of this sum nearly half, or sixteen lakhs and thirty three thousand rupees,

of bad years has had on the sales. With the return of good years there is every reason to hope that these fairs will regain their former popularity.

CHAP II, A.
Agriculture
including
Irrigation
Cattle Fairs

At these fairs the greatest majority of the animals sold are bullocks, many of them young stock. The number of cattle for sale and the average prices realized depend of course to a large extent on the nature of the season. If there is an anticipated scarcity of fodder, the number will be large and the prices realized correspondingly low. Again if there is drought in the North-Western Provinces, the demand from that quarter, which is an important factor in the success of these fairs, is reduced. At the fairs in Phágan and Chait there is a larger local demand than at those in Bhádon and Asauj, as cattle have to be purchased at the former for the Kharif and Rabi ploughings, and many of these are sold again at the fairs in Bhádon and Asauj. In addition to the local supply available for sale at these fairs, large numbers of bullocks are brought from the Rájpútána States on the west and sold. The latter include many of the excellent Nagor breed. These are largely used by the wealthier classes for drawing *rath*s, as they trot very well. The Hariána cattle are largely brought up by dealers from the Punjab, and, as already noticed, from the North-Western Provinces.

It is estimated that at the two fairs at Hissár some five lakhs of rupees come into the district on an average, and at the Sirsá fair in Bhádon about one-and-a-half lakhs. Below are given some statistics showing the number of purchases and the average prices realized at these fairs.

In the villages a promising young steer is often kept and reared by the zamíndárs. When a full grown bull (*khaqar*) he is considered the common village property. He is allowed to wander about at leisure and does no work. He covers the village cows and what fodder is required for him is provided out of the village *ma'ba*.

Private bulls.

Sheep and goats, especially the former, have, during late years, increased largely and are now kept in very considerable numbers by the zamíndárs. In many cases the rearing of sheep has become a regular industry with the Chamárs and Dhanáks of the villages. A man will take a few sheep from a town butcher (*lassah*) or trader (*byopári*) and will rear them for him pasturing them on the common village waste. In return for his trouble he keeps half the lambs born, the other half going to the trader. Sheep are greedy feeders and eat much of the *pala* on the waste besides doing damage to trees. The proprietors in many villages object to their presence, and there is now a general wish to raise the grazing fees levied for them which have hitherto been one or two annas per annum. The usual price of a sheep is from Re 1 to Re 2.

Sheep and Goats

CHAP. III. C such that it was found impossible to impose a fixed wet assessment in the canal tracts although the rates were somewhat raised on a consideration of the average irrigation done, and it was originally proposed to recover the difference between the dry assessment and what might actually be taken when irrigation is employed, either by a fixed harvest charge per acre on fields actually sown with the help of the canal, or by an enhancement of the water rates. The Government of India however after much discussion of the subject decided that nothing should be immediately taken beyond the fixed "dry" demand already announced. The effect of this decision is that the canal tracts (though their assessment is slightly above a true dry rate) have been very lightly assessed, and that the dry parts of the district pay a relatively heavier assessment. Provision has however been made for imposing a slight increase of the demand in cases of future extensions of the canal.*

Amount
and rates of
the present
assessment.

184 The present assessment is entirely fixed, but power has been reserved in the flooded tract of the Jhajjar *tahsil* (Southern Dabhi) to introduce a fluctuating assessment hereafter in lieu of the fixed assessment should the change be desired by a majority of the landowners. A generous rule has also been sanctioned in this circle by which fields flooded so deeply that neither crop can be reaped, obtain a remission of the year's fixed demand. Wells have everywhere been very leniently treated. New wells have been admitted to protective leases, exempting them from wet assessment for periods varying from 20—40 years, and provision has been made for relieving existing wells, when they fall out of use, of the wet assessment now imposed on them, which has generally been fixed in the form of a lump sum on the well-cylinder distinct from the dry assessment of the land served by it. Progressive assessments by five years have been allowed so as to reduce the increase taken at any one time to approximately 33 per cent.

The total assessment announced is—

Tahsil.	Initial.	Final.	Increase per cent. of initial demand over expired assessment.	Increase per cent. of final demand over expired assessment.
	Rs.	Rs.	Rs.	Rs.
Rohilkhand — — — — —	8,20,083†	2,40,000	23	25
Gazetted — — — — —	3,50,000	2,75,000	24	21
Jhajjar — — — — —	4,52,855	4,00,000	12	10
District — — — — —	11,49,913	11,45,000	10	23

See paragraphs 27 and 28 of Settlement Report.

† The actual figure of the initial year after deductions for possible trees, protective leases of wells &c. are shown in the margin. There will be corresponding deductions in the final figure.

The locality is, on the whole, well chosen, as a considerable area can be irrigated from the canal, but the fact of its close proximity to the town, which has grown considerably since the Farm was first instituted, is productive of some inconvenience to the public not less than to the Farm itself. To obviate this a large area of grazing land has been made over to the Local Government for the use of the town cattle, the Farm obtaining an equivalent area out of the Hānsi Bīr.

CHAP. II, A.
Agriculture
including
Irrigation
The Cattle
Farm.

The area within the limits of the Farm is 40,663 acres. Of this all with the exception of one or two small plots is the property of Government. The cultivated area amounts to about 4,000 acres, of which half is cultivated by the Farm authorities to provide grain and fodder for the animals on the Farm, and the remaining half is leased at high cash rents to tenants from the town. In ordinary years the waste land affords excellent pasturage for cattle up till the end of May, after which date they are kept on stored fodder till the rains break. In years of drought, however, the grazing in the Bīr fails and considerable difficulty is felt in providing for the cattle.

Various kinds of grasses grow in the Bīr, of which in ordinary years there is a most luxuriant crop. The best kinds are *dhup*, *anyon*, *sīwak*, *keogh*, *palnri* and *gandhi*. Besides grasses the Bīr abounds with *jal*, *kan*, *jand*, and *ber* (wild plum) trees, the first predominating. The fruit of the *jal* tree is called *pūlu* and is much eaten by the poorer classes. The fruit of the *kan* tree is called *tent*, and is generally used by the people for pickling, when young and green it is like capers, when ripe it is called *pinju*, and being of a sweetish flavour, is considered not unpalatable by the poor. The fruit of the *jand* is called *sangar* and resembles a bean, when tender and green it is used as a vegetable. The *ber* tree (*zizyphus jujuba*) or wild plum has a fruit like the cherry. The fruit also is called *ber*. The dried leaves, called *pāld*, are excellent fodder.

Up to the 1st April 1899, the Farm was managed by the Commissariat Department. It was then made over to the Civil Veterinary Department, under whose management it now is. The head of the Farm is a commissioned officer of the Department, and he has under him a warrant officer who acts as Farm Overseer, and a civilian Farm Bailiff. There are some hundreds of farm hands employed when reaping operations are in progress. All the Farm cultivation is carried on on strictly modern and scientific lines, adapted to the necessities of the country and climate. Good English and American ploughs and

CHAP III, C. that though the demand has now been doubled, it is totally inadequate. The future will show how the new settlement works. It is not heavy for an average year in the first year while trifling suspensions were needed in sandy villages owing to excess of rain large recoveries of arrears were made in addition to the current demand.

Average size
of holdings
assessed.

186 The average holding of the district contains 12 acres of which 10 are cultivated. The average area per shareholder is 10 acre of which 8 acres are cultivated. The average recorded size of the *khudkasht* holding is 5 acres. Almost two-thirds of the total cultivated area is in fact *khudkasht* and of the tenants many are in the position of the villagers who subsisted by taking in each other's washing. There is no real tenant class. Owners who exchange plots for temporary convenience in cultivation, and men who take a little rent free land from their fathers or uncles are all recorded as tenants. Five acres is accordingly rather an under estimate of the *khudkasht* holdings. Figures by circles will be found in the several assessment reports.

Section D—Miscellaneous Revenue

Excise admin-
istration and
revenue.

187 The Deputy Commissioner as Collector controls the Excise Administration but the Revenue Extra Assistant Commissioner is generally placed in executive charge of the arrangements. The Excise staff proper consists of one Inspector and one Sub Inspector.

For the sale of foreign liquor there is one retail shop at Rohtak. The contract of this shop is sold by auction and has fetched Rs. 595 a year on the average of the last three sales. This liquor is usually consumed by poorer class Europeans and better class Indian townsmen. There is no demand for it in the villages. It is said that the sale will decrease with the removal of the Settlement staff, the presence of which temporarily increased the demand.

Country spirit is sold in 9 retail shops in different parts of the district. These are supplied by direct import from the Rosa (U. P.) licensed distillery and from outside wholesale shops. There is none in this district. The license fees for these shops have averaged Rs. 1507 in the last three years with a consumption of approximately 600 gallons per annum. The consumption has nominally increased in the last two years but not really the degree of proof at which the spirit is sold having been reduced. The main demand for this liquor comes from *khasths* and *kanphara Jogis*. Other Hindus seldom consume it except medially and on occasions of marriages and festival. *Chulras* and *khasths* consume it whenever they can get it. The prevalence of plague has somewhat increased the demand for this spirit.

of artillery draught are made over to the Commissariat Department for distribution to the various Commands.

CHAP. II, A.

Agriculture
including
Irrigation
The Cattle
Farm.

The heifer calves are reserved at the Farm for breeding purposes. As many as are rendered unfit for such, whether by age or by natural faults, are cast and sold by public auction.

The Bîr is the resort of hundreds of black buck, and chin-kâra. It also contains a few *nîlghâr*. Small game, such as hares, partridges and sangrouse, are very common, and in the winter large numbers of the small bustard are to be seen. Shooting is strictly prohibited except with the permission of the Superintendent of the Farm. Such permission is never granted between the 15th March and the 1st October.

The cultivator's most important implement is of course the plough (*hal* or *munna*). The two latter words refer primarily to the piece of wood, shaped like a boot, into the top of which the pole (*hal*) and to the bottom of which a small piece of wood (*chou*) is fastened, the latter in its turn carries the *pali* or iron ploughshare. The *hal* is perhaps the most important part of the plough, as upon its weight and size depends the adaptability of the plough for ploughing various kinds of soil. In the case of sandy soils it is light and is called *hal*, whereas in the case of the firmer soils it is made heavier and called *munna*. The prices of the above parts of the plough are somewhat as follows.—*Munna* 8 annas; *hal* 12 annas to Re. 1, *chou* also called *panhyâr* 1 anna; *pali* 12 annas. Other parts of the plough are as follows.—*Oq*, a wooden peg to fasten the *hal* or pole to the *munna*, cost 6 annas, the *hatha* or plough handle; *nari*, a leather strap by which the yoke (*jua*) is fastened to the *hal* by means of a peg called *kîrî*. The *pachela* is a wooden peg which keeps the *pali* in contact with the *chou*. The yoke (*jua*) for bullocks costs 8 annas, and consists of a bar of wood into either end of which two pegs called *shimla* or *gâtia* are fixed and to them the bullocks are fastened. If there is a lower bar to the yoke it is called *panyâlî*. The reins of rope which the ploughman (*hâlî*) holds are called *râs* and his whip *sânta*. The bullocks are, however, generally guided in the way in which they should walk by having their tails twisted.

Agricultural
implements.

In the light soil towards the west it is not uncommon to plough with camels. The pole (*hal*) of the plough is fastened with a leather thong to a curved piece of wood called *purmi* which again is strapped on to the back of the camel by the *tangar* a sort of camel harness, which is kept in its place by the *palan*, a sort of small saddle on the camel's back.

CHAP III D The income from registration has been stated in paragraph B (6) above to be Rs 4 949 in 1909 Ten years earlier prior to the enactment of the Alienation of Land Act (VIII of 1900) it amounted to Rs. 7,651

Miscellaneous Revenue. **Forests.** 189 The annual forest income of the three years ending 1909 is Rs 2,729 For further information see II B

Salt. **License.** 190 Salt manufacture is dealt with in II C above The average income on salt for the five years ending 1909-10 was Rs. 6 671, having fallen from Rs 10 968 in 1905-06 to 2 467 in 1908-09 but again risen owing to a larger demand for Sambhar salt to Rs 5 468 a year later These sums include the license fees for crude and refined saltpetre the excise duty and bakami cess on Zahidpur salt and the sale price (with duty) of Sambhar salt The fall in the income is due to the gradual reduction of duty from Rs 2-8 to Rs 1 per maund

Stamp administration and income. 191 The stamp administration is controlled through the treasury Stamps of all kinds are received from the Karnali stamp depot and issued from the head quarters treasury to local agencies and to the *tahsil* sub-treasuries, which again distribute on demand The chief agencies for the sale of stamps other than postage stamps are the treasurer and his agents (*ex officio*) other licensed dealers and sub-postmasters The last named sell non judicial stamps, but not court fee stamps There are in all fourteen licensed vendors and all dealers obtain the discount prescribed for the sale of each class of stamp The average income from the sale of stamps (excluding postage stamps) in the last five years is Rs 81 974 It is gradually rising with the increase of business and litigation and in 1909 reached the figure of Rs 99,002 against Rs. 69,411 in 1905-06

Miscellaneous Revenue. 192 Miscellaneous land revenue includes mutation fees, fines and forfeitures of revenue courts, record fees revenue process fees and other items and is naturally a variable source of revenue, ranging from Rs 334 in 1905-06 to Rs 26,524 in 1909-10 The average of the five years was Rs 12 533

Rates and cesses. 193 Rates and cesses other than the headman's cess which is not credited into the treasury are recovered at the rate of Rs 8-5-4 per cent of the land revenue or of one twelfth of the assessment The cesses on the initial demand of the new dry land revenue amount to Rs 95 326, and on the final demand to Rs 93 435 The whole of this demand is credited to the funds of the district board

if it is late, the seed is sown at the same time as the first ploughing is given. The ploughing is often done in haste and is in consequence frequently not of very good quality. The furrows are called *kúd* and the ridges *oli*. There should of course be no space left between the furrow and the ridge, if there is it is called *pára*. The following rhyme expresses the disastrous consequences following on such careless husbandry :—

CHAP. II, A.
—
Agriculture
including
Irrigation.
Ploughing
and sowing

Kúd men *pára*,

Gáon men *ghára*,

Bhínt men *ála*,

Ghar men *sála*,

A space left at the side of your furrow,

A band of robbers in your village,

A hole in your house-wall,

Your brother-in-law staying in your house,

are four equally great calamities.

The plough furrows should be not more than three or four finger breadths (*ungals*) deep. In order to keep sufficient moisture around the seed to allow of germination the *bárdni* Kharif crops are all sown with the drill and are thus at once covered with earth which falls into the furrow from the ridge as the plough passes on and a certain amount of moisture is thus assured. Sowing by scattering with the hand (*weina*) can only be employed where there is a certainty of a sufficient supply of moisture and this of course cannot be the case in *bárdni* land.

More trouble is taken with the Rabi crops sown on *bárdni* land, the principal of which is gram. There are one or two preliminary ploughings and the ground is harrowed with the *sohága* after each ploughing in order to break up clods and to keep in moisture. The seed is sown with the *por* as the supply of moisture is even less assured than in the case of Kharif crops. Where there is apprehension that this will be short, the field is worked over with the *sohága* which levels the ridges and tends to retain the moisture about the seed by covering it over with some depth of earth. If after the Rabi has been sown in *bárdni* land and before it has germinated a shower of rain falls so slight that the moisture can penetrate only a very short distance

CHAP
III E.Local and
Municipal
Govern-
ment.

The inefficiency and uselessness of the Municipal Committees of the district is a common place of the annual reports. Gohana is singled out for censure in 1890, Jhajjar, Beri and Bahadurgarh are censured for failing to hold the minimum number of meetings in 1898-99 and again in 1899-1900 and Gohana for the same reason in 1892-93. In 1899-1900 proceedings of both the Bahadurgarh and Rohtak Committees had to be upset by the Deputy Commissioner or Government. The party feeling in the Rohtak Committee was made matter of notice in 1904-05, while the number of instances in which elective seats have had to be filled by nomination is too numerous for separate mention.

District
Board.

195 The District Board (constituted under *Punjab Government Gazette* notification No 2689, dated 28th November 1883) consists of 7 *ex-officio*, 8 nominated and 30 elected members. The Deputy Commissioner is *ex-officio* Chairman. Local Boards were abolished on 1st March 1902.

The income is mainly derived from the local rates cess which in 1909-10 accounted for Rs 1,22,062 out of the total income of Rs 2,04,257. Another large source of income is the fees levied on the Jahazgarh cattle fairs which in the same year brought in Rs 13,111 a figure considerably below the average. The expenditure of the year amounted to Rs 1,99,748, of which only Rs. 1,032 or 2 per cent. was on administration and establishment. The feeder roads which used to be maintained by the Public Works Department to which the Board made a grant of Rs 8,450 per annum, have now been handed back to the Board. To their upkeep Government makes a contribution of Rs. 18,500. Roads, schools, medicine and hospitals are the chief items of expenditure. The Board is on the whole a useful body, though the extent to which it is really the Deputy Commissioner in another shape is to be regretted.

Section F—Public Works.

P.W. Works
Admin. Jn.
1909

196 The Executive Engineer at Delhi controls the Public Works administration of the district and is, as such, responsible for the due repair of Government buildings. The department used to maintain the metalled roads of the district receiving an upkeep grant from the District Board but with effect from April 1, 1910 these were restored to the Board throughout the Province. There are no buildings or other works constructed by the department in this district of any architectural merit or importance. The local workmanship is very inferior.

toothed sickle. When the time for the Kharif harvesting has arrived, the family go in a body daily to the fields, or in some cases even sleep there. The millets, *jowār* and *bāra* are reaped by cutting the ears (*silla*) off. The stalks (*karbi*) are cut separately and tied into bundles or *pulis* which are stored in stacks surrounded with a thorn hedge called (*cheor*). The ears are threshed upon the threshing floor, *pir* or *klāi*, by bullocks. *Gwār* and *moth* are cut from the root, but the pods (*phālī*) are separated by being threshed by hand (*kutna*) with the *jheli* and only the pods are threshed by bullocks on the *pir* or threshing floor. In the case of gram, the cut crop is threshed by hand with the *jheli* used as a flail and the pods (*tent*) are thus separated from the straw and leaves called (*khāi*), the pods only are heaped on the threshing floor, and then threshed. A crop when cut and lying on the ground is called *lān*, the straw and grain being both included in the term.

CHAP I, C
Agriculture
including
Irrigation.
Reaping

When the crop has been cut, such part of it as is to be threshed (*galna*) by bullocks is arranged in a heap round a stake (*med*) fixed in the centre of the threshing floor (*pir* or *klāi*). Two, four or more bullocks are then ranged abreast in a line (*daam*) and being fastened to the *med* walk in a circle (*gāt*) round it through the grain or straw, or both lying on the *pir*. In this way the ears or pods in which the grain is contained and also the straw, if any, are broken up and the grain is mixed with them. The mixture is called *pani*. At this stage if straw has been threshed, as well as grain, the mixture is tossed in the air with a *jeli* or *tāngli* while a wind is blowing and the straw and light particles are carried to a distance, while the grain and broken ears fall almost perpendicularly. The grain is still at this stage to a large extent within the broken ears, and they are again heaped on the *klāi* or *pir* and threshed and the grain is thus finally separated from the ears.

Threshing.

The mixed grain, husks, &c, are then placed in the *chāi* or winnowing basket, which is lifted up and slowly inverted when as before the heavier grain and the lighter particles are separated. Where no straw is threshed only the one winnowing with the *chāi* takes place after the grain has been separated from the ears or pods.

The dividing of the prepared grain is not a very important operation in this district, where *batāi* is comparatively rarely taken. Where necessary the division is made by filling an earthen jar (*matāi*) called *map* for this purpose, with the grain and assaying the quantity contained at the end of

CHAP
III G
Army

Mussalmans

1st Duke of York & Own Lancers (Skinner & Horse)
7th Haryana Lancers
9th Bhopal Infantry
17th Infantry (the Loyal Regiment)
18th Infantry

The Jat as
a soldier in
come from
service

198 Unfortunately the Jat is as ready to leave military service as he is to enlist and it is seldom that he serves on in the ranks for pension. The great majority of the men prefer to take their discharge after a few years service or to pass into the reserve this is particularly noticeable in the infantry. The result is the presence in the villages of an enormous number of men who have at one time or other received a military training. The income from the pay and pensions of Government servants was found in the settlement of 1909 to be not less than sixteen and a half lakhs of rupees a year, and far the greater part of this is for military service. In the Rajputs circle of Rohtak *tahsil* alone, where some big villages can turn out a regiment of 600 or 700 soldiers there is an income of Rs 4 62,000 from this source. It is almost a proverb that *naikari* saved the people from starvation in the famines and it is especially true in this tract. Here, as you pass through the fields, it is odds that the man at the plough tail will come to the salute as you pass and that as you ride up to one of the bigger villages you will be met by a troop of mounted *sirdars*.

Section H —Police and Jails

The police
force

199 The police force consists of 444 officers of all ranks as follows —

Superintendent	1
Inspectors	4
Sub inspectors	16
Head constables	53
Mounted constables	3
Foot constables	307

and is distributed thus —

	Inspectors	Sub- inspectors	Head constables	Foot constables
Rohtak Division	2	11	20	112
Cy (Rohtak, Jhajjar, Karnal)	—	—	2	37
Faridkot	—	—	5	1
Chandigarh	—	—	4	7
Meerut & Jhajjar	—	—	14	94
Rohtak	—	1	—	23

for the Rabi fully prepares the soil for the next harvest and the full value of the extra tillage is thus obtained. The gram leaves also to some extent act as manure on the soil. The land will then lie fallow for a year and the rotation will begin again with the Rabi. But the uncertainty of the rainfall, of course, frequently disturbs the arrangement. In any case land cropped with Rabi will always be sown for the next Kharif. As between Rabi crops in *bārāni* lands there is no particular rotation observed, but as between Kharif crops it is considered inadvisable to sow *jowār* (great millet) in two successive Kharifs, especially if the soil is at all light as it has a tendency to exhaust it. A field which has borne Kharif one year should certainly receive a winter ploughing, if it is to bear a good crop next Kharif. To sow *gwār* in one Kharif has a useful effect as its leaves appear to act like manure on the soil.

It is quite the exception for *bārāni* land to be cropped *dofash* and it can be done only under very exceptional circumstances, e.g., when *bājra* has been sown in Jeth it ripens and is cut in Sāwan, and if there is rain, then gram for the Rabi is sown in the same land. Or when Kharif sowings have failed, but there is fair rain for Rabi sowings, the Kharif is ploughed up and gram sown.

In the unirrigated but flooded lands no rotation is observed, all depends on the floods. The lowest, or rice lands are always sown with rice so far as the volume of flood water will permit. The lands on the next higher level if sufficiently free from weeds will be sown with wheat, if not with gram; the lands still higher (*māhira*) which are generally clearer than those in the lower level will be sown with wheat if the floods have continued long enough to permit retention of sufficient moisture up to the season for sowing the crop, otherwise they also will be sown with gram. All depends on the volume and time of the floods, little or nothing on the crop previously sown.

On the lands irrigated from the canal greater attention is paid to rotation of crops and fallows than in the *bārāni* tracts as the course of cultivation is less liable to disturbance from want of moisture in the former than in the latter.

The principal Kharif crops grown on canal lands are cotton (*batā*), *chauri* for fodder, and *jowār*. Of these cotton is by far the most important, and is yearly increasing in importance. In the Rabi the chief crops are wheat (*gachun*) and wheat and gram mixed (*gachun*). Barley is not much sown as it is not a paying crop and is confined to light soils on the west. *Methi* and vegetables are also grown.

CHAP
III, B.
Police and
Jails

A recruit after joining is kept in lines for about six months during which period he is drilled and trained in the use of fire-arms. For three to four hours a day he attends school where he is taught the outlines of his duties and, if possible, how to read and write.

Constables from rural police stations are called in, in rotation, for two months training when, in addition to being drilled, they attend school in the same way as recruits. Each year a certain number of men—about 1 per cent of the force—are sent to the Police Training School at Phillaur where they attend a six months course. At the end of this period those who pass what is known as the lower school test are considered fit for promotion to the rank of head constable and it is from amongst these men that vacancies in the rank of head constable are usually filled.

In the same way selected head constables 1st grade are sent for a six months course and those who pass the upper school test are considered fit for promotion to the rank of sub-inspector. All men sent to the Training School are selected by the Deputy Inspector General from amongst those recommended by the Superintendent of Police.

The 'detective force' is that posted at police stations. These men are not specially trained as detectives though an effort is now being made to train a few selected men for this purpose. As far as possible no officer lower in rank than one in charge of a police station is allowed to investigate a case.

Statistics of
recognizable
crime.

201. The following table shows the amount of reported cognizable crime during the past ten years, with details of the most serious offences—

Year	Murder and dacoity			All other cognizable crime			
	Murder	Dacoity	Total	Offences against the person.	Offences against property	Other offences.	Total
1900	13	1	13	83	708	296	1071
1901	12	1	13	102	241	133	376
1902	4	1	5	95	256	9	354
1903	5	1	6	85	271	81	356
1904	13	2	15	125	216	31	352
1905	9	1	10	127	45	81	253
1906	5	1	6	132	273	108	471
1907	7	4	11	179	211	72	462
1908	11	1	12	163	255	217	635
1909	4	1	5	119	47	230	396

HISSAR DISTRICT.] *Unirrigated Kharif crops Bajra.* [PART A.

The area which can be cultivated per plough depends of course to a great extent on the nature of the soil. Again the Rabi tillage is much more thorough than that for the Kharif and in consequence a smaller area can be cultivated for the former than for the latter harvest with the same labour. In the light soil of the Bagar a plough worked by two bullocks or one camel can prepare for the Kharif some 30 to 35 acres. In the firmer unirrigated soil of Hariána the area falls to 20 or 35 acres for the Kharif and to 6 or 7 for the Rabi. In the irrigated canal tract it is less than this again. In the flooded *sitar* lands the area of hard rice land which a plough can cultivate for the Kharif rice is only about 2 acres, while the area for flooded gram and wheat lands is probably not much more than 4 or 5 acres.

CHAP II, 4
Agriculture including Irrigation
Area cultivated per plough or well

The area which can be irrigated by a well is not a factor of much importance in this district since, as has been often remarked, the area of well irrigation is remarkably small. In the Bagar wells in Bhiwani a one *la* well will irrigate between 4 and 5 acres. A well in the Hariána tract which is not too deep to allow of Rabi irrigation from it will water about 2½ to 3½ acres, while a well near the canal tract where the water is comparatively near the surface will irrigate 4 or 5 acres.

It is impossible to form anything like a satisfactory estimate of the cost of cultivation, and the result, even if any was arrived at, would be somewhat meaningless. A great deal of the labour of cultivation is borne by the cultivator's family, his bullocks are in many cases home-bred, and it is difficult to estimate the cost of their keep. The cost of cultivation again varies of course largely with the nature of the crop and of the soil to be cultivated.

Cost of cultivation

Table 19 shows the areas under the principal staples

Principal staples

The principal food staple of the district is *bajra*. It is sown on the first heavy rain in *Hār* (June and July), the seed often being put in at the first ploughing, two ploughings are at the most given and 4 to 5 *seis* of seed per acre are sown. Rain is needed for it in *Bhādon* (August-September) and like other Kharif crops it is weeded about a month after it is sown. In *Asā* westerly winds (*pāchwa*) help the ripening of the crop. When the grain begins to form the ears assume a brown tinge and as they ripen they gradually become of a dark colour. If the stalks and ears become yellow or if the pollen (*burr*) is knocked off by too late rain no grain will form. The pollen is apt to be attacked by an insect called *khali*. When the crop is ripe, generally in *Kārtik* before other Kharif crops, the ears are broken off and threshed, the stalks (*garā*) are cut and fed

Unirrigated
Kharif crops
Bajra.

CHAP
III II
Police and
Jails

of the Criminal Procedure Code which is extremely unsatisfactory as it only drives them from one district into another. There are at present no punitive police posts, but several villages are qualifying for one.

The necessity for continuity in police administration.

204 In his Settlement Report of 1880 Mr Fanshawe noted that no Superintendent of Police except one had held continuous charge of the district for a whole year since 1871 and the Local Government in paragraph 14 of its review invited the attention of the Inspector General to this fact. Nevertheless since 1880 there have been 84 changes in the office (not counting those caused by officers taking privilege leave) and these 84 changes involved the posting of 22 different officers to the district. During this period the office has never been held for three consecutive years by any one officer. It has on five occasions been held for periods exceeding two years consecutively and on six occasions for periods exceeding one year. It is impossible to expect a proper treatment of crime from officers who are not permitted to gain a working knowledge of the district.

The district jail.

205 There is a fourth class jail at the head quarters of the district with accommodation for 251 prisoners of all classes, criminal civil and under trial. The daily average population during the quinquennium ending 1909 was 129.

Long term prisoners, i.e., all sentenced to over one year's imprisonment are transferred to other and larger jails of the province being detained here only until their appeals are decided.

The health of the prisoners was very fair during the quinquennium the daily average number sick being 8 or 2.4 per cent on the daily average population.

The industries carried on in the jail are paper making, the manufacture of many durries, neekar tape and money bags. Most of the sales are to the various Government offices of the district.

The profits realized from these trades during the last five years averaged Rs 684 per annum. In a small jail of this nature a large proportion of the prisoners have to be employed on works connected with jail maintenance such as grinding corn, cooking, gardening, repairs and menial duties.

The average annual expenditure on jail maintenance, guards, &c. during the same period was Rs 18,021, giving an average of Rs 10 per annum per prisoner.

There is no reformatory in the district suitable cases being sent to the D. D. institution.

Two prisoners were imprisoned at Bandhwan-Gagahri and Chandi; while this took was in the year.

On the first flood in *Hár* (June-July) enough water is admitted into the rice *kund* to moisten the soil thoroughly and to leave a depth of water of some two inches on it. The soil is then ploughed and harrowed with the *sohāga*, which is supplied with some sharp points at the bottom which stir up the mud and silt. In *Súsā* the soil is occasionally manured with goats droppings. The crop is grown either by seed being scattered by the hand broadcast or by transplanting. In the former case the seed is moistened and placed in earthen vessels (*chalties*). It is then spread out and covered with a blanket till it germinates. The germinating seed is thrown broadcast over the field which has been prepared for it in the manner already described. In the latter case the seed is sown very thickly in a small nursery bed and the seedlings are transplanted to the field in which they are to grow by hand. The field has been thoroughly worked up till it resembles a puddle and the seedlings are placed about a foot apart. This second method is far more laborious than the first, but the outturn of grain is usually far heavier.

CHAP II A
Agriculture
including
Irrigation
Flooded crops
—Rice

The sowing or planting should be completed by the end of *Sáwin*, i.e., middle of August. Some 20 *śás* of seed per acre are used. The crop must grow in water, but care must be taken that it be not submerged.

While the crop is growing it requires frequent weeding, and at this time a plentiful supply of water is absolutely necessary, because unless the soil is quite moist and soft it is impossible to pull up the weeds. The crop must stand in water for a hundred days after which the water is allowed to dry gradually, and the grain ripens. If the water supply fails, the crop will produce no grain. In this state it is known as *marain* and is an excellent fodder.

Late floods coming down the Ghaggar frequently destroy the rice crop in Tahsil Fatahábád and Sirsá. The crop is reaped in *Katiz* and *Mangsir* (November). The straw (*parál*) is not of much use as fodder and sells for 5 maunds to the rupee shortly after the harvest.

The principal irrigated Kharif staple in the canal lands is cotton (*bíri*). In *Chau* (March-April) land on which cotton is to be sown is ploughed two or three times after a *pāleo* or preliminary watering if there has been no rain. Manure when given is put in at this time. Another *pāleo* is then given and the seed (*bimāda*) mixed with *gobir* (cowdung) is scattered by the hand, about 10 *śás* per acre are used. The soil is sometimes ploughed again in order to mix the seed with the soil and the *sohāga* is then applied. Sowings are completed by the middle of May, i.e., end of *Baisāh*. Manure is sometimes put on the

Irrigated
crops—Cotton

CHAP
III. I.
Education.

In addition to the 117 schools there are four indigenous schools in the district. There are now altogether 121 public schools in the district as compared with 28 in 1860. Of these the Rohtak school is an Anglo-vernacular high school, two (at Gohana and Jhajjar) are Anglo-vernacular middle schools, eighty one boys primary twenty-one girls primary and four indigenous schools. In 1884 there was no real female education. English is taught in three schools only up to the high standard at Rohtak, and up to the middle standard at Jhajjar and Gohana. The Rohtak high school prepares boys up to the matriculation examination of the Panjab University and is equipped for the teaching of all the subjects comprised in the course including Persian, Sanskrit, Arabic, Drawing and Science. It was founded about the year 1860 and continued to be a district school till 1885 when it was transferred to the Municipal Committee. It remained under the control of that body up to the 1st January 1905, since when it has been taken over by Government as a model school for the district, and it is the only purely Government school in the district. The total number of boys on the rolls is 463 of whom 214 are in the secondary department and the rest in the primary. The annual income from fees amounts to about Rs 7,100. There is a boarding house attached to it with 92 boys in residence, all of whom pay the regular fees.

Besides the two Anglo-vernacular middle schools at Jhajjar and Gohana there are six vernacular middle schools at Mohm, Kalanaur Beri Badli Bahadurgarh and Kharkhanda. Progress in primary education has been specially rapid since 1900 and this is due to the special grant for primary education which Government has given to the District Board, for since that year as many as 49 new primary schools have been opened.

The total number of pupils now under instruction is 6,180, of whom 636 are girls and 5,544 boys. Of the scholars 4,936 are Hindus and 1,207 Muhammadan. There are only four Chamars. Of the total number 2,776 only are children of agriculturists. The total number of scholars now in the schools is almost two and half times greater than in 1890. The number of girls at present attending schools is six times what it was in that year. Twelve girls attend boys schools and receive instruction along with the boys.

There are in addition 13 private schools for boys with 576 pupils, most of these are mahajani schools and a few are rote schools. They are not permanent schools and have no prescribed course of instruction.

207 There is a vernacular industrial primary school at Rohtak with 47 boys on the roll of whom 16 are sons of artisans. This school was established by the District Board in March 1907. In

soil harrowed in order to break up clods. Seed is then sown with the *por*, about 20 to 25 *ser*s per acre. The soil is then levelled with the *sohāga* in order to promote the retention of moisture. Sowings take place in *Kātik* (October-November). A species of barley called *kanaun* is sometimes sown on a good fall of rain in January, especially in soils which have been lately broken up. Barley is reaped in *Chait* and *Baisākh* (March, April and early May). The whole of the crop is cut and threshed by the bullocks in the *kali* or *pir*, and the grain and straw, &c., are separated in the manner already described. The broken straw, &c., is called *tāri* and is used as fodder.

CHAP. II, A
Agriculture
including
Irrigation
Barley,

Sarson or *sarshaf* (mustard seed) is sown in small quantities, mixed with gram, or gram and barley, about 1 *ser* of seed going to the acre. It is sown in *Asau* or beginning of *Kātik* and reaped together with gram or barley in *Chait*, *Baisākh*. Some of the standing crop is from time to time gathered and eaten as a vegetable (*sāg*) with food. After reaping, the pods and seed are separated by threshing and sold to *telis* who extract the oil. The stalks are of no use.

Sarson

On the flooded *sotar* lands the principal crops are wheat and gram, singly, or a mixture of them called *gochūn*. Some barley is also sown.

Rabi on flood-
ed lands

For wheat two ploughings are given and the soil is harrowed. The seed is sown with the *por* in *Kātik*, about 20 *ser*s per acre. The soil is then levelled with the *sohāga* and winter showers are needed in order to bring the crop to maturity. The whole of the crop is cut, both grain and straw, and both are threshed by bullocks and the winnowing is done as already described. The harvesting takes place in the latter half of *Chait* and *Baisākh* (April and May). Gram is cultivated in flooded lands in much the same way as in *bāraṇ* soils. Where gram and wheat are sown mixed, the two crops are cut and threshed together and the grains are not separated. The broken straw, &c., of the mixed wheat and gram is called *missa* and makes very good fodder.

The principal Rabi staples on lands irrigated from the canal are wheat, and wheat and gram mixed. More trouble is taken with the preparation of the soil than in the case of purely *bāraṇ* or flooded lands.

Irrigated
canal lands

For wheat a preliminary watering is given in most cases, certainly if the rains have been deficient. The land is then ploughed 4 or 5 times and harrowed with the *sohāga* after each ploughing. The soil is thus worked up into a fine and level bed, and the seed is then sown with the *por* and the

CHAP
III, K.

Section K.—Medical

Medical.

The dispensaries of the district.

210 There are seven dispensaries in the district located at Rohtak, Mehm, Jhajjar, Sampla Bahadurgarh Kharkhauda and Gohana. They are supported from Municipal and Local Board funds, the amounts received from charities and sale of medicines being so small as to be negligible.

The dispensary or hospital at Rohtak, a fine building opened in 1910 at a cost of Rs 38 000 is in charge of an Assistant Surgeon, the rest being all under the care of sub-assistants.

At each dispensary there are arrangements made for the treatment of both in-door and out-door patients and the institutions are as much up to date as is compatible with the limited resources of the local bodies maintaining them. The following table shows the average annual work done at these dispensaries during the quinquennium ending 1909 —

Name and class of dispensary	AVERAGE NUMBER OF PATIENTS IN THE YEAR.		Average daily attendance new and old patients.	AVERAGE ANNUAL NUMBER OF OPERATIONS.		Annual average expenditure.	Average cost per new patient.
	In-door	Out-door		Selected operations.	All operations.		
Rohtak III	608	18,040	109	181	1,054	Rs. 4 425	Rs. 2 10
Mehm, III	45	6 815	60	11	118	1,214	0 2 11
Jhajjar III	148	11 125	72	20	471	1 613	0 2 4
Sampla, III	39	4 734	27	8	232	1,109	0 2 8
Bahadurgarh, III	83	10 083	57	14	412	1,611	0 2 8
Kharkhauda, III	42	9 312	51	14	425	890	0 1 6
Gohana, III	132	11,074	70	29	821	1,671	0 2 5

Vaccination

211 Vaccination is compulsory in Rohtak, Beri, Jhajjar Bahadurgarh and Gohana. In small villages there is now little trouble in persuading people to submit their children to the operation. It is in the large villages where the *lamahardars* have not the same influence over the people that difficulty is still experienced. The number however of troublesome villages is small and the results on the whole are very satisfactory. A vast majority of the newly born children of each year are vaccinated during the ensuing winter.

HISSAR DISTRICT.] *Sales and mortgages of land* [PART A.

Up to 1895-96 the alienation of land by agriculturists to non-agriculturists was not important. From that year onward till the passing of the Land Alienation Act sales and mortgages increased by about three-fold. The reason of this was of course the fact that the harvests were peculiarly bad, and large numbers of persons, including even the thrifty Jâts, had to migrate to other districts temporarily to obtain food and work. In many cases such persons mortgaged their lands before going, to provide the wherewithal for their journey. There was a glut of land in the market and consequently a fall in value which necessitated still further mortgages to enable owners to get the sum necessary for their maintenance. Unfortunately the prevailing form of mortgage in the district is that which contains a condition of sale. The mortgagees were able to exact such hard terms from mortgagors, that in practice a mortgage always meant a subsequent sale. Just when matters were at their worst the Land Alienation Act came before the Legislative Council. This caused many mortgagees to issue notices of foreclosure at once. Fortunately the year 1900-01 was a very good one, and consequently the damage done was less than it would have been. Even so, however, large numbers of good agriculturists must have been compelled to part with their land. These reasons account for the enormous number of alienations in 1900-01. In 1901-02 the effects of the Act began to be seen and since then there has been a great falling off in sales and ordinary mortgages. One effect of the Act is undoubtedly to restrict credit. This restriction however, is by no means an unmixed evil. All inquiries shew that the honest, upright man, who is known to the money-lender to be a man to be trusted, can obtain as much credit as he wants, on terms which are just as reasonable as they were before the passing of the Act. On the other hand, the thriftless person, who usually wants money only to spend it unprofitably cannot now find any one willing to trust him. His credit is gone. Unfortunately most of the Râjpûts and the miscellaneous collection of tribes known as Pachhâdâs belong to this thriftless category. These persons will either be forced to become thrifty and hardworking, or else they will take to cattle theft. A few of the more desirable among them have entered military service, and they make good soldiers. Unfortunately the *pirda* system which prevails among almost all tribes of Râjpût origin, handicaps them terribly in the struggle for existence. Whereas the Jât or Bishnoi woman does almost as much field work as her husband, the Râjpûtri is bound by the custom of her class to stay at home in strict seclusion, and thereby wastes a considerable portion of her husband's time, for he has to bring the necessaries of life to her, and to see that she has all that she wants to see to it can attend to her duties as an agriculturist. So far as one can see the Jât must win the race in his favour, eventually over-

CHAP. II, 1.
Agriculture
including
Irrigation
Sales and
mortgages of
land

Glossary of vernacular words used in the revised Gazetteer of Rohtak District.

Vernacular word.	Explanation
Als lambardar	Chief headman
Asoj	Hindu month September to October
Asthal	Barragi monastery
Badai	Gambling in futures.
Bahu	Wife
Bairagi	A sect of Hindu ascetics.
Bajra	Bulrush millet (<i>Pennisetia spicata</i>)
Band	Dam
Bani	Copse or wood
Bania	A Hindu caste (usually shopkeepers or clerks).
Banyara	A caste (of carriers)
Baoli	A well with steps leading down to it.
Barah	A group of twelve villages.
Barahdari	A house with twelve doors
Barani	Dependent on rain
Batua	A weed (<i>Chenopodium album</i>)
Begam	Wife of a Nawab or Muhammadan ruler
Bojhar	A mixture of barley and gram
Bhadon	Hindu month August to September
Bhadwar	Sown in Bhadon (q r)
Bhisti	A caste (of Muhammadan water-carriers)
Bhur	Sandy land.
Biah	As shadi (q r)
Biga	A measure of land (pakka $\frac{1}{2}$, kachcha $\frac{1}{4}$, of a acre)
Birh	Forest land
Bohra	A Brahman caste (of money lenders)
Bura	Sugar
Chabi	Irrigated from wells.
Chak	Large earthen dike
Chaupal	As parus (q r)
Chaprai	A civil orderly
Chaubis	A group of twenty four villages
Chaudhri	Headman or leader of a tribe.
Chaukidar	A watchman.
Chautra	Capital (chief town)
Chaurai	A group of eighty four villages.
Chaurasta	Cross-road
Chaurasta Mata	The goddesses of the cross-roads
Chet	Hindu month March to April
Chhupi	A caste (of dyers, empers and tailors)
Chamar	A caste (of leather workers)

There is very little scope for the grant of loans under the Land Improvement Loans Act, because the only improvement that is necessary in most cases in the provision of means of irrigation, and owing to the depth to subsoil water this is usually impossible. An attempt was made in 1899-1900 to provide money for the digging of *kacha* wells for irrigation and a few wells were dug. It was found impossible, however, to use them for irrigation in all but a few cases.

CHAP. II, P
Rents, Wages
and Prices
Loans under
the Land Im-
provement
Loans and
Agricultural
Loans Act

In 1902-03 money was advanced under this Act for the digging or improvement of ponds. Many village ponds were improved in this way, and this seems to be undoubtedly one of the best ways in which loans under the Act should be spent.

B.—Rents, Wages and Prices.

Hissar differs from every other district in the Punjab, in the fact that the vast majority of the rents are cash rents. *Batai* rents are usually only found in the case of canal irrigated and flooded crops. The rent rates vary greatly from village to village and are generally very much higher in the four southern tahsils than in Sirsa. On *bardni* lands there is very little variation from year to year though there is a tendency to rise if the rents over a large period of years are considered. In the canal irrigated tracts rents have risen rapidly in the past few years. In the four southern tahsils 8 annas per acre is a fair rent for the sandy soil of the *Bagai* tracts, while Rs 1 per acre is the normal rent for the harder and more productive loam of the *Harnina* Circles. These are, of course, rents for unirrigated lands. If the land is canal irrigated the rent is determined largely by the distance from large towns or villages where manure is easily procurable, and which afford a good market for the produce. In the neighbourhood of Hissar good flow land has been leased by the Superintendent of the Cattle Farm for Rs 30 to Rs 40 per acre, the tenant paying all the canal dues. Near Hansi also Rs 20 per acre can often be obtained. In the outlying villages the rent varies from Rs 8 to Rs 10 per acre. Inferior canal lands can let easily for Rs 4 per acre. In every case the tenant pays all the canal dues, including the so called owner's rate and cesses. In the *Susi* Tahsil cash rents are in most cases levied only in the case of dry lands. The exceptions are a few villages belonging to the Skinner family in which the owners find it more convenient to levy cash rents. The rent rate in Sirsa seldom exceeds Rs. 1 per acre and 5 annas per acre is more common. All rent below annas eight per acre are usually found to be customary rents. The usual *batai* rent rates are one third and one fourth.

Rents.

Vernacular word.	Explanation
Kāl	Famine
Kala	Black.
Kankar	Limestone nodules.
Kanphara	With split ears (a sect of Jogis)
Kanungo	Native subordinate in charge of a number of village revenue accountants or patwaris.
Karwa	Re-marriage of a widow
Khangah	Muhammadian grave with a shrine attached.
Khap	A faction
Kharif	The autumn crop.
Khartua	A weed (<i>Chenopodium murale</i>)
Khatak	A Hindu month October to November
Khatik	A caste (of tanners)
Khudkasht	Land cultivated by the owners themselves
Kor	First watering after sowing
Kud	Earthen bowl.
Lakh	1,00,000
Lambardar	A village headman
Lohar	A caste (of blacksmiths)
Magb	Hindu month January to February
Maghair	A Hindu month November to December
Mahajan	An honorific name for Banis (q v)
Mahal	Palace
Mahant	Abbot.
Mai	Mother
Maklawa	A ceremony when consummation of marriage is to take place.
Malan	A woman of the ' Mali (gardener) caste.
Mandi	A market
Maniar	A caste (of bangle sellers)
Mash	A pulse (<i>Phaseolus radiatus</i>)
Masur	A lentil (<i>Ervum lens</i>)
Math	Jogi monastery
Maud	A measure of weight = 40 seers (q v)
Mawwas	The 1st day of the first or dark half of the Hindu month
Meethi	A fodder crop (<i>Trigonella fenugroecum</i>)
Misri	A craftsman.
Mohalla	A division of a town.
Mosque	A Muhammadan house of prayer
Moth	A pulse (<i>Phaseolus aconitifolius</i>)
Muafi	Land revenue-free or a grant of revenue
Munj	A product of the <i>saccharum munja</i> a coarse grass used for the manufacture of matting
Mung	A pulse (<i>Phaseolus mungo</i>)
Munsif	A native civil judge
Nahn	Canal irrigated.

Vernacular word	Explanation.
Nai	A caste (of barbers).
Naib	Assistant, deputy
Nal	A measure for calculating the distribution and flow of canal water.
Nala	Channel
Naukari	Service
Nawab	A Muhammadan ruler.
Orna	Veil, shawl
Pakka	Genuine, strong, thorough, pakka bigla & of a cro pakka well, masonry well
Palankeen	A kind of Sedan chair.
Palewar	Irrigation preliminary to sowing.
Panchayat	A village or tribal meeting for decision of disputes.
Pani	Water.
Panth	Sect
Paras	A village guest-house
Pargana	An old administrative unit, roughly corresponding to the modern tahsil.
Parohit	Religious teacher
Patra	Brahman's book for decision of auspices.
Patwari	Village revenue accountant
Penja	A cotton beater.
Phagan	Hindu month (February to March).
Phera	Circumambulating the sacred fire in the Hindu marriage ceremony
Piaza	A weed (<i>Asphodelus fistulosus</i>).
Poh	A Hindu month (December to January).
Rabi	The spring crop
Rahbari	A caste (of camel drivers and owners)
Rajab	A Muhammadan month (lunar year).
Rajbaha	A canal distributary
Rani	A queen Rani ka talab, the Queen's tank.
Raush	Loam
Reh	An alkaline efflorescence.
Risaldar	Captain of cavalry
Rishi	A Hindu demi-god.
Riway-i-am	Record of custom, or customary law.
Roti	Bread.
Sadar	Head-quarters
Sadhu	Hindu medicant or ascetic.
Safedposh	Literally, clothed in white A native gentlemen. A semi official rank.
Sag	Greens
Samadh	Mausoleum.
Samaj	Religious or political association.
Sambat	Year in the hindu era (The Bikramajit era used in Rohtak is 57 years ahead of the Christian era)

Vernacular word	Explanation.
Sanad	A certificate or title-deed
Sanjhi	Participant in the labour and profits of cultivation
Sarkar	A Mughal administrative unit
Sarson	Rapo-seed (<i>Brassica campestris</i>)
Sawan	Hindu month July to August
sawar	Horseman, trooper
Ser	A measure of weight roughly equal to 2 pounds avoirdupois.
Shadi	Marriage.
Shahid	A martyr
Shamilat	Common land.
Shimali	Northern
Shiwala	Temple to Shiva.
Sirkar	The Government
Shor	As reh (q r)
Sula	Province
Sabadar	The governor of a province (now a native captain of infantry)
Sudi	The second or light half of the Hindu month
Sunar	A caste (of silver and goldsmiths)
Tahsil	An administrative sub-division of a district
Tahildar	A native magistrate in charge of a tahsil (q r)
Takavi	Agricultural loans granted by Government.
Talab	A tank.
Tappa	A Mughal administrative unit.
Teli	A Mohammedan caste (of oilmen)
Thana	A police station
Thanadar	Police officer in charge of a police station
Til	Oil-seed (<i>Sesamum indicum</i>)
Til	A group of villages forming the circle of a zaildar or man of local influence
Zaildar	See zail.
Zaildari	Appertaining to a zail or zaildar (q r)
Zamindar	Lord-own r farmer
Zarannah	Female
Zillab	District.

